Sayyid Muhammad Husayn Husayni Tihrani

Foundations of Ethics

Transmuting Life through Divine Principles

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Volume 1

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Transliteration

Arabic Letters			
symbol	transliteration	symbol	transliteration
ء	'	م	M
ب	b	ن	N
ت	t	و	W
ث	th	ه	H
ج	j	ي	Y
ح	ḥ	ة	ah; at
خ	kh	ى	Á
د	d		
ذ	dh	Long Vowels	
ر	r	ا	Ā
ز	z	و	Ū
س	s	ي	Ī
ش	sh		
ص	ṣ	Short Vowels	
ض	ḍ	ـَ	A
ط	ṭ	ـُ	U
ظ	ẓ	ـِ	I
ع	'		
غ	gh	Persian Letters	
ف	f	پ	P
ق	q	چ	Ch
ك	k	ژ	Zh
ل	l	گ	G

Amir al-Mu'minin, peace be upon him, said:

ما انقَضَتْ ساعةٌ مِن دهرِک إلاّ بقطعةٍ مِن عُمْرِک.

Not an hour passes, but a part of your life is gone. (Ghurar al-hikam wa durar al-kalim, p. 160)

preface

أعوذ بِاللّهِ من الشّيطان الرّجيم
بِسم اللّه الرّحمن الرّحيم
الحمدُ للّه ربّ العالمين
و صلّى اللّه على سيّدنا محمّد و آله الطّاهرين.

I seek refuge in Allah from the cursed Satan.
In the Name of Allah, the All Beneficent, the Most Merciful.
Praise belongs to Allah, the Lord of all beings,
And blessings be upon our Sayyid, Muhammad, and his pure family.

A tradition attributed to Amir al-Mu'minin (peace be upon him) states:

لَيسَ العِلمُ فى السّماءِ فيَنزِلَ إلَيكُم، و لا فى تُخومِ الأرضِ فيَخرُجَ لَكُم؛ و لكنّ العِلمَ مَجبولٌ فى قُلوبِكُم. تَخَلَّقوا بِأخلاقِ الرّوحانيّين حتّى يَظهَرَ لَكُم.

Knowledge is not a celestial entity to be attained through ascent nor a terrestrial treasure to be unearthed. Instead, it resides within oneself, in the depths of the soul. To become virtuous, emulate the conduct of the righteous.[1]

Ethical discourse has long been a central concern of philosophers, scholars, and moral leaders. Works of ethics universally affirm that scientific knowledge and technical proficiency are insufficient without a moral compass. Consequently, divine figures, particularly prophets, have guided humanity from base instincts, desires, and egotism toward a higher spiritual realm. Individuals of solid moral character exhibit divine attributes aligned with monotheistic principles, and pursuing such principles is considered the ultimate human endeavor.

Upon his return to Iran from Najaf, my late father (May God bestow paradise upon him) adopted distinctive pedagogical approaches and lifestyle practices. He was dedicated to fostering moral communities and guiding individuals toward monotheism and the ethical precepts embodied by *'Awliyā 'Allāh*(saints of God) and the Infallibles. He trained many students and made an eloquent effort to convey ethical principles to people. The interpretation of the Holy Quran, Nahj al-Balāghah verses, and various other issues, including theological matters, has been widely held in the Qaim Mosque and friends' homes.

The following book exemplifies my late father's moral compass, expressed through his interpretations of Quranic verses, other religious texts, and diverse life experiences. His intellectual insights and spiritual depth may enrich all.

و السّلام عليكم و رحمة اللّه و بركاته.

Peace, God's mercy, and blessings be upon you all.

The first day of the month of Rajab, 1440 AH,
The holy land of Mashhad,
Sayyid Muhammad Muhsin Husayni Tihrani.

1

Obligation to follow divine direction, knowledge, and certainty

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ * وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ * ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ.

We have certainly seen the turning of your face, [O Muhammad], toward heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward al-Masjid al-Haram. Wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those given the Scripture know it is their Lord's truth. Allah is not unaware of what they do. If you brought every sign to those given the Scripture, they would not follow your qibla. Nor will you be a follower of their qibla. Nor would they be followers of one another's qibla. If you follow their desires after what has come to you of knowledge, you will be among the wrongdoers. Those We gave the Scripture know him as they know their sons. But indeed, a party of them conceal the truth while they know [it]. (Quran, 2:144-146)

Everyone possesses a guiding principle and objective, and you, O Prophet, follow the direction divinely revealed to you. The Jews and Christians do not

embrace your guidance, for they adhere to their distinct paths and goals. They would not be swayed even if you presented them with irrefutable evidence. Their guiding principles are rooted in their desires and lack coherence. They are divided and follow disparate directions. Therefore, persist in your path, for it is grounded in truth, while theirs is illusory and empty (*ahwā*). Your path is illuminated by certainty, knowledge, and a profound inner conviction, providing you with reassurance and confidence, whereas theirs is devoid of substance.

"*Ahwā*" refers to an internal emptiness. Despite being located within the heart, it lacks substance, verification, or reliability. Essentially, it is a fleeting thought devoid of any foundation. The Holy Qur'an categorizes the opinions and ideas of deviants, disbelievers, and oppressors as "*ahwā*."

Their beliefs, goals, and direction are misguided. Your direction is based on knowledge and conviction. If you follow their misguided path, you will join the ranks of the unjust and oppressive.

Despite possessing knowledge and certainty, compliance with *Ahwā* will result in the forfeiture of gold and deception through the resemblance of iron pyrite or counterfeit gold. Essentially, one abandons light for darkness and the elixir of life for an illusion. The distinction between the actual and false qibla is analogous to that between water and mirage. To pursue a mirage after attaining water constitutes self-inflicted harm.

As the sun approaches its zenith, its intense rays heat the ground, shimmering sand, rocks, and even barren soil. This illusion creates the deceptive appearance of water or a lake, enticing individuals to approach. However, as they move closer, the perceived water vanishes. This cycle can repeat throughout the day.

The realm of existence is illusory, yet we perceive it as concrete. The pursuit of material and intangible values defines our lives. For instance, we ascend one rung of the professional ladder only to fixate on the next. Humanity seeks diverse objectives: marriage, parenthood, knowledge, commerce, power, status, wealth, and courage. These aspirations are elusive mirages, perpetually out of reach despite our relentless pursuit of fulfillment.

God says: "O Prophet! All those who pursue worldly desires and seek objectives other than their actual purpose are destined to emptiness. Be they Muslim, Jew, Christian, polytheist, or atheist, their focus is on this world, from which they will depart filled with regret. They tirelessly chase after fleeting gratification yet remain eternally unsatisfied. O Prophet, do not follow them! To do so would be an injustice, as it would be equivalent to forsaking living water for a mirage. You have not yet imbibed the water God bestowed upon you but have pursued the deceptive waters devoid of life and purity.

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ

Those We gave the Scripture know him as they know their sons. But indeed, a party of them conceal the truth while they know [it]. (Quran, 2:146)

A man understands his son more thoroughly than any other person. God declares, "Those to whom the Scripture was revealed recognize your prophecy and the irrefutable signs of truth within you, just as they recognize their offspring. Yet, blinded by delusion and illusion, they reject the truth. They must relinquish ego, authority, status, knowledge, power, and prestige

to embrace you. Clinging to their illusory self-image, they perpetually resist you despite the clarity of the truth.

Quranic verses are universally applicable, and Muslims should refrain from asserting the exclusive correctness of their path.[2] In certain instances, individuals dismiss truth by pursuing illusory worldly matters, akin to chasing mirages. This cycle persists until the end of life, as the fleeting nature of earthly existence mirrors the ephemeral mirage that vanishes at sunset.

ما انقضت ساعة من دهرک إلا بقطعة من عمرک.

Amir al-Mu'minin said: Every hour that passes in your life is an hour in your life![3]

An hour has been subtracted from your lifespan, bringing you perilously close to death. These hours continue to elapse until death strikes unexpectedly.

ولئن اتبعت أهواءهم من بعد ما جاءك من العلم إنك إذا لمن الظالمين.

If you consent to their desires in light of the knowledge bestowed upon you, you would undoubtedly be counted among the transgressors.

Why do you follow their ways after you know?! *Ḥujjah*, or completion of truth, was clarified to you.

من عمل بما علم، ورثه الله علم ما لم يعلم.

The Messenger of God, may God bless him and grant him peace, said: Whoever acts on what he knows, God will grant him the knowledge of what he does not know.[4] Why did you not follow " what you know" until God gave you the inheritance of "what you do not know" and the heritage of angels and prophets?

You consistently believed that the present day should be endured in anticipation of the future. Faced with irrevocable loss, one finds no recourse for reparation as the day has concluded and human vitality, the essence of our power, has ceased.

اللهم صل على محمد و آل محمد.

O God, bless Muhammad and the progeny of Muhammad.

2

Gaining insight through the acquisition of valuable knowledge

Statements regarding the verse
أَ فَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ.

The holy city of Mashhad, the evening of the first Friday of Rabi' al-Thani 1409 AH

أعوذُ باللّه من الشّيطان الرّجيم
بسم اللّه الرّحمٰن الرّحيم

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

Then, is he the one who knows that what has been revealed to you from your Lord is the truth, like one who is blind? They will only be reminded who are people of understanding. (Quran, 13:19)

In some interrogative sentences, the request for understanding is one of the two propositions of negation and affirmation. For example, in the sentence, "Did you give tea or didn't you?" Its proof is "you did," and its negation is "you did not." However, in this verse, the two sides of the question do not have the same form, but it should be:

أفمن يعلمُ أنّما أنزل إليكَ من ربّكَ الحقّ كمن لا يعلمُ ذلك.

Is the one who knows what has been revealed to you from God the truth like the one who does not know?

Or in the verse:

قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ.

Are those who know equal to those who do not know?[5]

In the verse (أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰ), the declarative counterpart of the question is not "the one who doesn't know"(كمن لا يعلم) but is "like the one who is blind"(كَمَنْ هُوَ أَعْمَىٰ). It is so because "like the one who is blind" gives the same meaning.

The one who does not know is blind. That is, anyone who is not blind knows, and the reason for not knowing is blindness because knowledge is sight, and lack of knowledge is blindness.

مَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ.

The passage implies that ignorance is akin to blindness; those without knowledge lack insight. The metaphor of blindness emphasizes the stark contrast between those who understand and those who do not.

A vast expanse of knowledge remains unexplored, and much of it may be irrelevant. In such cases, possessing information is equivalent to its absence.

Let us postulate that I can confidently ascertain that two pigeons have laid eggs behind the Himalayas through *Ilm al-Jafr*, or Alphabetical Divination, and Geomancy (Raml). What practical value does such information hold? It offers no benefit in this world or the next. For instance, I would instead determine the exact number of rivers flowing through Delhi, the number of houses within its boundaries, or the plumbing infrastructure of each residence. Regardless of whether I employ occult or empirical methods, the ultimate question remains: what is the significance of such knowledge?

لا ينفعُ مَن علمه و لا يضرُّ مَن جهله.

He who knows, no benefit will come to him, and he who does not know, no harm will come to him.[6]

These partial disciplines lack grounding in rational or divine principles and often originate from delusions and fantasies. It is crucial to recognize the profound distinction between knowledge and ignorance. The disparity between those who possess certitude in divine revelation and those who do not is immeasurable. Consequently, the Quran characterizes individuals afflicted by doubt as suffering from a terminal affliction.

فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ.

They, in their doubt, are hesitating.[7]

وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ.

Indeed, we have disquieting doubts about the reason you are inviting us.[8]

إِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ.

Indeed, they are, concerning the Qur'an, in disquieting doubt.[9]

Consider an individual of tall stature and youthful age, possessing generally good health yet devoid of sight. Such a person would have no conceptual framework for visual perception. With sensory input restricted to other modalities, their cognitive experience would be profoundly isolated from the external world.

Extending this hypothetical scenario, imagine this individual is also without a hearing. While sightlessness can be partially compensated for through touch and other senses, the absence of auditory input would render them entirely cut off from the sonic environment. They would have no comprehension of speech or environmental sounds.

If, in addition, this individual lacked a sense of touch, their connection to the world would be severely affected. Despite possessing a presumably intact brain, their cognitive experience would be confined to a void devoid of sensory stimuli. While physically intact, their capacity for interaction and understanding of the external world would be non-existent.

The Quran asserts that those who doubt the veracity of revelation are spiritually blind, deaf, and devoid of understanding. Their external senses, while granted, serve as portals to internal perception (*bāṭin*). Sight enables insight, hearing facilitates comprehension, and the heart is the seat of discernment. Yet, individuals possessing these faculties without a connection to their inner selves are profoundly impoverished. Such individuals are akin to those oblivious to the world around them despite the sun's radiance, the moon's glow, the celestial expanse, the gentle breeze, and the enchanting melodies of nature.

They represent the epitome of deprivation, likened in the Quran to the blind who cannot see. This characterization applies to all materialists and natural scientists who reject the notion of a divine creator. They posit a singular substance underlying the universe and based on empirical observation, propose a causal chain of events. In their view, one entity gives rise to another in an endless sequence. Their arguments are ultimately circular and inconclusive. They assert the spontaneous emergence of primordial matter, which, through inherent motion, generated diversity. At this point, their explanation falters and offers no further elucidation.

Who originated this substance? If a substance is inherently self-existent, then that substance is synonymous with a supreme being. In other words, if a fundamentally independent substance were created, it would be a supreme being. Such inherent independence cannot be ascribed to a substance. They posit that matter-initiated movement. However, what instigated this movement? What compelled matter to move in the absence of a governing force? What was the impetus for this motion? Their explanation fails at this point.

Subsequently, it initiated movement, undergoing exponential growth from two to four, eight, sixteen, thirty-two, sixty-four, and ultimately one hundred and twenty-eight, culminating in the formation of the cosmos as we know it. Within this framework, neither the quantity of life nor its composition undergoes alteration. In essence, regardless of the domain of discourse - whether it pertains to semantics, volition, divine decree, or governance - its foundation remains inextricably linked to the material realm.

These individuals with visual impairments desire to engage with written materials, yet their sensory experience inherently limits their comprehension. Their perception of the world is restricted to that of a blind

person, and they cannot transcend this perspective. This is the Quranic implication.

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰ.

One possessing knowledge of divine revelation is inherently truthful, perceptive, and clear-sighted. Such insight is not contingent upon physical vision; even in blindness, discernment prevails. The Quranic framework supports this assertion of profound understanding. When queried, this individual affirms your perceptiveness. Remarkably, despite their visual impairment, they perceive the material world.

This question presents a philosophical dilemma concerning the perceptual capabilities of a congenitally blind individual. Having never experienced the external world, one lacks conceptual frameworks for understanding phenomena like sunlight, color, and aesthetic qualities. A central inquiry is whether divine illumination could grant this individual the ability to perceive tangible objects despite their lifelong sensory deprivation.

Some argue against this possibility, positing that the perception of material objects is inherently tied to sensory experience. They contend that the development of visual concepts, such as shape, dimension, and color, is contingent upon prior exposure to the physical world through sight. Without this foundational knowledge, it is argued that divine light alone cannot provide the necessary cognitive infrastructure for perceiving tangible entities. However, this perspective is challenged by the existence of blind individuals who can accurately navigate textual materials, such as the Quran. How can this be reconciled with the notion that sensory deprivation precludes understanding of spatial concepts and physicality?

Muhammad Taqi Bahjat, a distinguished pupil of the late Qadi, recounted: In my youth, there resided a blind man in my vicinity who could locate any specified verse within the Quran simply by touch. Intrigued by this talent, I presented him with multiple Qurans, hypothesizing that he might be familiar with the specific placement of verses in each copy. To my astonishment, he consistently identified the correct verse regardless of the Quran used. One day, seeking amusement, I requested a particular verse, and upon him indicating the proper location, I falsely claimed it to be incorrect. He said: Are you blind? Don't you see?[10] Consequently, if this interpretation is accepted, all possibilities are embraced; God creates something from nothing with volition.

Physicists adhere to the principle of conservation of mass. This law stipulates that the total mass remains constant within a system isolated from external matter and energy transfers. Mass cannot be created or destroyed within such a system; it can only be transformed or rearranged.

This principle implies that while matter transforms—such as soil becoming a tree or a tree yielding a leaf consumed by a human to become part of their flesh and body—the fundamental quantity of matter remains unchanged. It neither increases nor decreases; it simply alters its form.

A central tenet of their argument is the First Law of Thermodynamics, otherwise known as the principle of energy conservation. It dictates that the total energy within an isolated system remains constant. Energy can undergo transformations between different forms (such as electrical, thermal, and mechanical) but cannot be created or destroyed. For instance, electrical energy can be converted into mechanical energy. While the foundation of their discourse lies in this principle, they also introduce the concept of increasing energy, positing that energy, particularly heat, can be

amplified or diminished on a caloric scale. This notion, once a hypothesis, has evolved into a purported law.

The assertion that God desired a creature to be formed by the hands of Jesus, peace be upon him, or that Jesus molded clay and imbued it with life to create a bird leaves physicists in humble contemplation, unable to elucidate the source of such a power. Similarly, they are left in respectful wonder about Jesus creating a human being ex nihilo. While humans may be able to resurrect the dead, the fundamental act of creation from nothingness (kun fayakūn)[11], embodied by the divine command, 'Be, and it is,' transcends human comprehension.

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ.

Indeed, Jesus's example to Allah is like that of Adam. He created Him from dust; He said to Him, "Be," and he was.[12]

When they research the divine sciences, they say that the law of conservation of mass is correct if objects exist. In short, they admit that their belief is limited and that they cannot discuss the power and miracles of Jesus. When investigating the divine sciences, proponents assert that the law of conservation of mass holds within the realm of physical existence. Implicitly acknowledging the limitations of their perspective, they abstain from discourse on the miraculous powers attributed to Jesus. This encapsulates the essence of the final revered scripture.

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ..

3

Six Moral Commands in Surah al-Hujurat

Tehran, Qaim Mosque, Ramadan 1398 AH

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم
و صلى الله على محمد و آله الطاهرين
و لعنة الله على أعدائهم أجمعين

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful
And blessings be upon Muhammad and his pure family,
And may Allah's curse be upon all their enemies.

In verses 11 and 12 of Surah Al-Hujurat, the 49th surah of the Qur'an, God addresses six forbidden things to the believers. He says in verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ
مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ
بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

O believers, do not make fun of other people from any tribe or group of your men since the people who are mocked may be better than the mockers! None of the women should make fun of other women because maybe those mocked women are better than mocking women!

Usuli jurists contend that prohibitions inherently signify respect. When a Sharia legislator enacts a prohibition without explicitly indicating a corresponding negative value, the implication is that the prohibited act is considered sacred. Consequently, mocking is forbidden, as it constitutes

disobedience to a divine command and is subject to punishment. Therefore, mockery is explicitly prohibited within the framework of Sharia law.

Mockery is intentionally humiliating or ridiculing another person through words or actions, often in a public setting. It involves belittling another person, undermining their dignity, and inciting laughter or derision from others. Derision is synonymous with mockery, conveying a similar contempt and scorn.

To mock a believer is a reprehensible act, regardless of the target's reaction. Whether the mocked individual remains silent or even laughs out of embarrassment, the underlying intent to humiliate remains. This transgression is equally wrong, irrespective of the victim's gender. Recognizing that the mocked person may possess qualities or virtues superior to the aggressor is essential.

The book Khisal al-Saduq contains a narration with an unbroken chain of transmission attributed to Imam Muhammad Baqir (peace be upon him) and his predecessors, culminating in Amir al-Mu'minin (peace be upon him). The narration states: 'Do not underestimate the significance of four things, for they may conceal greater importance. Firstly, God has veiled His pleasure in obedience. Consequently, do not belittle any act of obedience, as it may be a means to divine contentment.

There is a common misconception that God prioritizes grand, public acts of righteousness while overlooking acts of seemingly minor obedience. We often dismiss small acts of kindness, such as providing water and food to an animal in need, sparing an insect's life, exercising courtesy on the road, or being mindful of others in our environment, as insignificant acts of obedience. Yet, these very actions may be deeply pleasing to God. Therefore, we should never underestimate the value of any act of obedience, no matter how small, as it may hold profound significance in God's eyes.

Secondly, God's wrath is concealed within sin. Consequently, no sin should be underestimated, as it may be a vessel for divine retribution. This is similar to the often overlooked point that many trivialize sin, dismissing it as insignificant. However, God's wrath may be latent within, and if an individual commits an action, they may become subject to it, only then realizing its extent. This is a direct consequence of neglecting and disregarding sin.

Thirdly, God's answer may be concealed within the prayer itself. Therefore, no prayer should be underestimated, as it could contain divine guidance and an invitation.

Fourthly, God's authority is often vested in unexpected individuals. Consequently, no believer should be disregarded, as they may be a chosen instrument of divine providence.[13]

Do not underestimate any believer, regardless of occupation, whether they are porters, laborers, or drivers. Disregard outward appearances, for a person may have a deep spiritual connection and be among God's chosen. To underestimate someone, to speak ill of them, to assign tasks beneath their dignity, or to interact with them arrogantly and commandingly is a dishonor. Such actions constitute a humiliation of a divine steward.

Do not underestimate any believer because God's saints do not have specific external signs by which they can be identified. This is where God has hidden the *wilāyah*, which is not visible! Therefore, all believers are respected, and maybe one of them is one of God's guardians. If God's

guardian is disrespected, this will cause God's anger because God's place is in the guardian's heart.[14]

In a hadith Qudsī[15], God says: The heavens and the earth cannot contain me, but the heart of my servant who believes in me can contain me.[16]

An individual with tattered or patched clothing or a soiled hat might possess a profound spiritual connection. To disrespect or insult such a person is to affront the divine.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

O you who have believed, let not a people ridicule [other] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better. Do not insult or call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent is the wrongdoer.

It is considered sinful for an individual to mock or belittle another person through actions, speech, or gestures. Additionally, expressing strong disapproval or using derisive names to humiliate someone is forbidden. Making derogatory comments about someone's appearance, behavior, or manners, even subtly, is regarded as *lamaz* (Arabic: لمز) and is prohibited.

Humazah (Arabic: هُمَزَة) refers to a person who rejects or pushes away anyone who approaches them, speaks with a nasty tone, does not accept people, and physically rejects them by striking their chest. This verse warns such individuals: "Woe to them." *Wayl* (Arabic: وَيْل) is a valley in hell reserved for those who reject and do not accept others.

Lumazah (Arabic: لُمَزَه) means faultfinders who seek errors through their eyes, eyebrows, gestures, and sarcasm. Their pointing and sarcasm convey the fault even if they do not express it verbally.[17]

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ.

Woe to every scorner and mocker. (Quran, 104:1)

In this verse, Allah asserts, "Woe to those who slander others." This can include people who repeatedly find faults with others verbally or physically.

وَلَا تَلْمِزُوا أَنفُسَكُمْ.

Do not make fault in yourself.

To cultivate empathy and understanding, one must avoid dwelling on the shortcomings of others. Recognizing the shared human experience, we should refrain from judgment as it is equally undesirable to have our flaws exposed. Such behavior fosters harmony and respect within interpersonal relationships.

"*Nabaz*" refers to giving someone a derisive name in a dreadful manner.[18] Whoever calls people by names they do not like or gives them unkind nicknames has committed a sinful act. For example, calling someone "big head," "big nose," or "broken tooth" is forbidden.

Mocking others, finding fault, or using derogatory nicknames can severely damage one's faith. It is deeply troubling for a person to engage in actions that harm their faith after becoming a believer.

This command is not directed at polytheists, apostates, or those without religion and rituals, as they do not accept God. Instead, it is addressed to believers. A believer should refrain from such actions after accepting faith because they are detestable in the eyes of God. As God declares:

بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ.

It is disgraceful for a believer to behave in such a manner.

وَمَن لَّمْ يَتُبْ فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ.

You should not engage in these actions, and if you have done so without repenting, be aware that Allah, the Most High, does not favor the oppressors. He will subject them to punishment.

اللّهمّ صلّ على محمّدٍ و آلِ محمّد.

O God, bless Muhammad and the progeny of Muhammad.

4

Six Moral Commands in Surah al-Hujurat(part 2)

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم
و صلى الله على محمد و آله الطاهرين
و لعنة الله على أعدائهم أجمعين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful
Praise belongs to Allah, the Lord of all beings,
And blessings be upon Muhammad and his pure family,
And may Allah's curse be upon all their enemies.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا
وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ .

Continuing the previous discussion, God has forbidden three actions: fault-finding, calling each other by hideous nicknames, and making fun of each other. This is addressed in the twelfth verse of Surah Al-Hujurat, which forbids three additional things and is also directed at the believers: O you who have believed, avoid many assumptions, because some assumptions are sins! (Quran, 49:12)

If an individual harbors negative thoughts toward a fellow believer, they should initially exert effort to suppress them before they take hold. It is presumptuous to assume that a fasting person intentionally violated their fast during Ramadan, as the possibility of inadvertent forgetfulness exists. Therefore, no Sharia penalty can be applied in such a case. [19]

ضَعْ أمرَ أخيكَ على أحسنِهِ حتّى يأتيكَ منهُ ما يغلبُكَ، ولا تظنَّنَّ بكلمةٍ خرجتْ من أخيكَ سوءاً وأنتَ تجدُ لها في الخيرِ محملاً.

See the best in any situation involving a fellow brother until you experience something from him that proves you wrong. Do not assume the worst about something your brother may say if you can find the possibility for good therein.[20]

An immediate reaction and dissemination of negative information can irreparably damage one's reputation and create a negative perception among others.

سُرْعَةُ الاِسْتِرْسالِ لا تُسْتَقالُ.

A person who rushes downhill from a high place cannot hold himself, and the acceleration causes him to fall.[21]

Consequently, exercise patience in seeking the appropriate course of action for your fellow believer, and refrain from perceiving them negatively. Such actions stem from harboring doubts about another's conduct. In essence, negative assumptions are detrimental to the heart, gradually obscuring it until one is incapable of forming positive opinions about others, a grave transgression. Given that certain suspicions constitute sins, God declares,

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ.

If you are a believer, avoid many [negative] assumptions. Indeed, some assumption is a sin. And do not spy on each other or speak maliciously about someone in his absence. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

وَلَا تَجَسَّسُوا.

Second: Do not attempt to investigate your friend's work, business, personal life, home situation, agriculture, or the quality of his affairs and personal matters. He may do some things in public that everyone knows about, but furtively, trying to uncover private information is forbidden. Spying, which is prohibited in Islam, falls under the same category.

وَلَا تَجَسَّسُوا.

Do not spy on essential or unimportant, personal or general matters.[22]

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ.

Do not engage in *Ghībah* (speaking maliciously about someone in their absence). Would one of you like to eat the flesh of his brother when dead?

The one who speaks ill of his believing brothers is likened to eating their dead flesh and blood with his teeth. Just as you would find it abhorrent to eat the flesh of your deceased brother, do not engage in *Ghībah*, for it is akin to consuming your brother's flesh.

Third: Do not engage in gossip. Gossiping occurs when a person makes a statement about a believing brother in their absence that would upset them if they were to hear it, even if the statement is true.

ذِكْرُكَ أخاكَ بما يَكْرَهُهُ.

The Messenger of God, may God bless him and grant him peace, said: *Ghībah* is when you say something about your brother that he does not like.[23] Backbiting is strictly prohibited in Islam.[24] This encompasses discussing a person's attributes or actions in their absence if such information would be unwelcome to them upon hearing it. Even neutral qualities like height can be subject to this prohibition if the individual dislikes such mention.

Tuhmah, or defamation, is a more severe offense involving the false accusation of another. Unlike backbiting, defamation is based on outright falsehood rather than discussing known truths. It can be communicated verbally or in writing.

Ghībah, in any manner or form, is strictly prohibited. Naturally, certain exceptions exist. For instance, there is no prohibition against intervening in a dispute between two believing individuals or a married couple to reconcile them. Similarly, *Ghībah* is permissible if it serves to prevent a sin. Legal scholars, particularly those specializing in ethics, have comprehensively outlined the exceptions to the prohibition of *Ghībah* in their respective works.[25]

According to a narration relayed by Sunni scholars and Mulla Muhsin Kashani in Maḥajjat al-Bayḍā', attributed to Ghazali and purportedly citing the Musnad of Ahmad Hanbal, the following event occurred during the time of the Prophet Muhammad (peace be upon him): Two women were observing the fast of Ramadan. As evening approached, they became so debilitated by hunger and thirst that they nearly fainted. Dispatching a messenger to the Prophet, they inquired whether they could break their fast. The Prophet declared that they were not fasting and had, in fact, already broken their fast. He ordered a bowl to be brought and commanded the women to vomit its contents. One woman expelled a substance that partially filled the bowl: a foul-tasting mixture and pieces of flesh (fresh blood and freshly chewed meat). The other woman's vomit filled the bowl with the same repulsive matter. The people were astonished, as the women had consumed no food that day, and it was incomprehensible how such substances could have been present in their stomachs.

The Prophet explained that the women had spent the entire day together in their house, engaging in idle gossip. They believed they were fasting, but in reality, they had abstained only from food and drink, which are lawful on other days. However, their indulgence in forbidden speech had broken their actual fast. The backbiting was equivalent to consuming the blood and flesh of their fellow believers, which had filled their inner selves.[26]

Another narration, cited in *Maḥajjat al-Bayḍā'* from the book of *Kāfī*, *Tahdhīb*, and *Man la Yaḥḍuruh al-Faqīh* of the renowned scholar Shaykh al-Thalathah, relates that the Prophet Muhammad, peace and blessings be upon him, once witnessed a woman verbally abusing her slave, employing harsh and reproachful language. The Prophet ordered food to be brought and instructed the woman to eat. The woman replied, 'O Messenger of God, I am fasting.' The Prophet responded, 'Woe to you! How can you claim to be fasting while your tongue is polluted with the abuse of your slave?'[27]

إنّ الصيّامَ ليسَ من الطّعامِ و الشّراب.

Indeed, fasting is not just abstaining from eating and drinking!

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا
يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ.

If you believe, avoid much suspicion. Indeed, some suspicion is a sin. And do not spy or backbite one another. Does one of you like to eat the flesh of his brother when he is dead? But you dislike it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ.

Fear God and know that God The Exalted forgives sins and is merciful if someone repents.

It is inadvisable to approach individuals about whom one has spoken negatively in the past and request forgiveness. They are unaware of the wrongdoing, and seeking forgiveness would inadvertently reveal the malicious gossip, causing emotional distress. However, if the victim of backbiting becomes aware of the transgression, the offender must seek forgiveness, as divine forgiveness is extended to human error.

The six prohibited acts, explicitly condemned in Surah Hujurat, chapter forty-nine of the Holy Quran, are suspicion, spying, espionage, backbiting, mockery, fault-finding, and verbal abuse. Let us diligently study, memorize, and implore God for steadfastness in His path and protection from these and other transgressions.

5

Following the example of God's Messenger

Statements about
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ ...

Tehran, Qaim Mosque, 29th of Ṣafar 1397 AH

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم
الصلاة و السلام على سيدنا محمد و آله الطيبين
و لعنة الله على أعدائهم أجمعين من الآن إلى يوم الدين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful
And blessings and peace be upon Muhammad and his pure family,
And may Allah's curse be upon all their enemies.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا.

There has undoubtedly been an excellent pattern for you in the Messenger of Allah for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Quran, 33:21)

Uswa (Arabic: أُسْوَة), meaning "model" or "exemplar," denotes a point of reference, standard, or ideal against which other things are measured or compared.[28]

O Muslims! God has set forth His Prophet as a model for you so that you may follow in his footsteps. This is for those who hope for God's reward in the Hereafter and remember Him often.

The Prophet is considered an exemplary model for humanity and should be emulated in all aspects of life. Divine providence established the Prophet as a perfect exemplar, devoid of flaws or shortcomings. His life exemplified exceptional spiritual, moral, and ethical conduct. His behavior served as a guide across diverse domains, including personal, familial, social, and economic spheres, both during peace and war. Those who aspire to follow the Prophet are characterized by their faith in God and the Hereafter and their devotion and remembrance of the Divine.

Nevertheless, others do not regard him as foundational, despite their embrace of Islam. Their Islamic faith, however, is not grounded in hope for God, the Day of Judgment, or intercession. Consequently, while they possess faith and benefit from Islam's ascendancy, their foundation differs. They genuinely believe in the Prophet, participate in his battles, share in the spoils, and marry Muslims. Yet, if their hearts were laid bare, a lack of hope in God and the Day of Judgment, love for God, and genuine remembrance would be evident. They need to fully emulate the Prophet as their model and leader. Their acceptance of the Prophet is selective, conforming to personal desires and inclinations while rejecting incompatible aspects.

They are fervent adherents to the martial aspects of the Prophet's law, such as armed conflict, the spoils of war, the subjugation of captives, and proselytization. They are eager to demonstrate their strength and courage when called to arms. However, the Quranic injunction of fasting is incompatible with their martial ethos.

Certain individuals, outwardly committed to asceticism through fasting and prayer, exhibited a contrasting response to divine scripture. While accepting verses about fasting, they displayed evident distress upon hearing those concerning jihad. Their physical reactions, including pallor, cephalalgia, and tachycardia, were accompanied by repeated inquiries to the Prophet Muhammad regarding the applicability of these verses to their circumstances. Upon receiving an affirmative response, they proffered excuses related to domestic vulnerabilities, ultimately evading warfare demands.

A believer in the Prophet unconditionally obeys and emulates him as a role model. The Prophet is a righteous servant, uninfluenced by carnal desires or satanic delusions. As a divinely appointed figure, he embarked on a unique spiritual odyssey, surpassing that of previous prophets. The final prophet, he traversed the realms of death and spiritual salvation, gaining profound insights into the soul, heaven, and hell. His journey through arduous trials led to communion with angels and the spirits of earlier prophets.

God has bestowed upon humanity a tremendous gift in the form of His prophet. We are fortunate to have been guided by such an exemplary figure. How would we have fared if we had lived in the eras of previous prophets, such as Shu'ayb, Moses, or Jesus?

The prophetic school, the monotheistic doctrine introduced by the Prophet, and the miraculous attributes described in the Quran are unparalleled compared to previous prophets. Had we been part of those

earlier nations, our potential for perfection would have been constrained by the limitations of their respective prophets. However, through divine grace and under the Islamic Prophet's guidance, we can attain the elevated status envisioned by Prophet Muhammad. This clearly distinguishes our path from those of preceding religions.

Individuals should introspect to determine the depth of their acceptance of the Prophet. Often, the human psyche fosters a self-perception of completeness and devout Muslim identity. However, divine trials can reveal the true nature of one's faith.

A female mujtahid is precluded from emulation and must adhere to her jurisprudence (fatwa). While incapable of issuing fatwas for others, her rulings are binding upon herself.

The wife of Allama Hilli was a preeminent female scholar of her era. She established a school of thought and mentored numerous women. Over an extended period, women petitioned Allama Hilli to permit his wife to lead their congregational prayers. Allama was reluctant, positing that a woman must exhibit comprehensive fairness beyond ijtihad. The women declared their unconditional acceptance of her leadership. In response, Allama proposed informing his wife of a second marriage, stipulating that if her demeanor remained unaltered, she could assume the role of leader of the congregation. The women conveyed this message during a teaching session, prompting an enraged reaction and destroying one of Allama Hilli's manuscripts.

Individuals should not assume that merely attaining Paradise will grant them an encounter with the Prophet at the Sidrat al-Muntahā (a large lote tree or Sidr tree that marks the utmost boundary in the seventh heaven) without first adopting his life as a model. A genuine admirer of the Prophet must strive to emulate his character and actions. For instance, the Prophet's practice of growing a beard should be emulated by others.[29]

The Prophet deemed it impermissible for men to shave their beards. When the emissaries of Khosrow Parviz arrived with shaved faces, the Prophet refused to meet with them for three days. He inquired, "Who commanded you to shave your beards and cultivate mustaches?" They replied, "Our Lord." The Prophet countered, "My God, however, has instructed me to cultivate a beard and trim my mustache.[30]

Love for God necessitates love for the Prophet and his character. One must examine the Prophet's conduct, demeanor, social interactions, and lifestyle. His naming of his children Tayyab, Tahir, Qasim, Fatima, Zaynab, and Ibrahim reflects his appreciation for their meanings.[31] Similarly, Imam Husayn's naming of three or four of his sons, Ali, demonstrates his love for Ali.[32] These qualities are essential attributes of a role model worthy of admiration and emulation.

For instance, individuals who name their child Ardashir or Farangiz are inclined to Zoroastrianism and Majūsi beliefs. Shia adherents of Amir al-Mu'minin should abstain from naming their children Farangiz, Shahla, Mehla, Gita, or Mitra. Why should we impose a false identity on an innocent newborn, a celestial being? What do Zuhrih and Shuhrih signify other than invalidating someone's birthright?

The name Ali signifies nobility and eminence. Parents implicitly adopt Ali's life and teachings as their model by naming a child Ali. Similarly, naming a son Muhammad signifies allegiance to the Prophet and his teachings, while naming a daughter Zaynab or Fatima invokes the virtues and honor associated with these revered figures. Other suggested names

for daughters, such as Siddiqa, Hawra, Insiya, Radiya, or Mardiya, are alternative names for Fatima. In contrast, names like Ali, Muhammad, Taqi, Naqi, Ja'far, or Musa for sons reference the esteemed Imams.

Choosing a name is an act with spiritual implications. Deviating from these prescribed names is seen as a form of personal transgression, reflecting a disregard for the spiritual and moral values embodied in these names. The unnamed child is considered innocent, but the parents are held accountable for their choice. The first obstacle encountered on the Day of Resurrection will be the innocent child who declares, 'I was an innocent child. Why did you render me invalid? What name did you bestow upon me? You have invalidated yourself first.' This is a matter of significance.

An individual once inquired about a specific cleric who had named their child Fouad or Faisal. I suggested that they, immersed in a lifestyle characterized by deprivation and materialism, perceive only opulence and grandeur. They equate these names with extravagance and self-gratification, hence their preference. Such nomenclature indicates the individual's moral compass, conduct, educational pursuits, and overall approach to life.

The child is nurtured on funds derived from illicit religious taxes (Imam's share and Khums) and a multitude of falsehoods, with the ultimate goal of securing a marriage to a medical or engineering professional. Unable to achieve personal success, the parent vicariously aspires to such accomplishments through their child, employing these names as symbolic wings. However, this flight is illusory and devoid of virtue or authenticity.[33]

A devout follower of the Prophet entrusts their honor, truthfulness, purity, infallibility, and very existence to him. Given this complete devotion, why should there be any hesitation? Those who respect the Prophet should emulate him in all aspects of life. Conversely, if there is no such admiration, why is there indecision? Materialistic individuals who reject the concept of God and the afterlife are consumed by worldly pursuits. In the end, all humans die and are liberated. Therefore, why impose limitations on oneself? Once established, the truth is undeniable.

By adhering to the Prophet's character and teachings, one internalizes the Prophet's ethics, conduct, and methodologies. This transformative process can be likened to the reflection of the face in a mirror. In the same way that a mirror accurately portrays a physical image, encountering the Prophet's example reveals his essence, moral compass, demeanor, values, and beliefs, subsequently mirrored in the believer's character.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ .

There has undoubtedly been an excellent pattern for you in the Messenger of Allah. (Quran, 33:21)

The Prophet says:

إذا الْتَبَسَتْ عَلَيكمُ الفِتَنُ كَقِطَعِ اللَّيلِ المُظلِمِ فَعَلَيكم بِالقُرآن.

When parts of seditions, thoughts, ideas, and different religions fall on you like pieces of darkness and black cloud, seek refuge in the Qur'an.[34]

We should derive solutions, resolutions, remedies, and answers exclusively from the Quran. Do we truly adhere to this principle? Or do we hastily consult external doctrines for minor disagreements? Should a Quranic verse not be the ultimate arbitrator in personal conflicts, dissolving animosity? Are we obedient to this divine command or prioritize personal opinions and

desires above the Quran? We are destined for calamity if we abandon the Quranic guidance, akin to a rider losing control of their mount and sinking irrevocably into a treacherous mire.

Our Prophet, who conveyed the Quran, demonstrated deep reverence for the sacred text. He would request Abdullah bin Masoud, renowned for his melodious presentation, to recite, often moved to tears by the beauty and profundity of the Quranic verses.[35]

Similarly, Hadrat Sajjad's recitation possessed such captivating power that passersby would halt, creating a temporary obstruction. The allure of his recitation was so compelling that even a person carrying a vessel filled with fragrant musk would willingly endure its weight to avoid disturbing the sacred ambiance. [36]

The Quran is undeniably a font of knowledge and guidance, yet we have neglected its wisdom, seeking solace in other avenues. Such an approach is futile and counterproductive.

We aspire to salvation, yet our conduct, lifestyle, and ethics align closely with those of unbelievers. Is this conceivable? Certainly not. Our Prophet admonished against restrictive clothing, deeming it dishonorable. Similarly, he discouraged excessively short attire. Ironically, we embrace tight-fitting garments that constrict our bodies, contributing to myriad health issues, as confirmed by medical professionals. Loose clothing, conversely, promotes bodily well-being.

Fashion magazines should not dictate women's attire, as such practices are considered blasphemous and prohibited. Despite our religious observances, including prayer, Quran recitation, veneration of the Amir al-Mu'minin, and participation in Shi'ite mourning rituals, our actions and practices remain incongruent with our faith.

A believer's fundamental approach is to adhere strictly to the Prophet's path while unequivocally rejecting disbelief. The Prophet's way is considered the epitome of righteousness, contrasting sharply with any alternative. His words are deemed absolute truth, and any contradiction is dismissed as falsehood.

Truth is singular and indivisible; deviation leads inevitably to error. While many embrace Islam, its teachings, and the Prophet's guidance, a troubling inconsistency arises as they concurrently accept incompatible cultural influences.

The human psyche perceives and interacts with the external environment through the senses of sight, hearing, taste, and emotion. Cinematic depictions of indecency corrupt the human soul, rendering it morally impure. This is undeniable. The consequences of such moral degradation manifest gradually within individuals, and Muslims should abstain from viewing such content. Quran says:

قُل لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ.

If you see a sight contrary to chastity, you should lower your eyes and not look! (Quran, 24:30)

Amir al-Mu'minin, peace be upon him, says:

كُنتُ أَتَّبِعُهُ اتِّبَاعَ الْفَصِيلِ أَثَرَ أُمِّهِ، يَرْفَعُ لِي فِي كُلِّ يَوْمٍ مِن أَخلاقه عِلْمًا و يأمُرُنِي بالاقتداء به .

I have dedicated my life to emulating the Prophet with a fervent devotion similar to a calf following its mother. Inspired by this pursuit, my academic

journey has been continuous discovery and enlightenment. With each step forward, new avenues of knowledge have unfolded before me, deepening my understanding.[37]

Amir al-Mu'minin was a devotee of the Prophet. Can anyone claim to have benefited from the Prophet's guidance to the same extent as Amir al-Mu'minin? Whether in travel or residence, he was constantly in the Prophet's company, displaying a devotion parallel to a slave's for their master. During wars, Amir al-Mu'minin served the Prophet tirelessly, performing tasks such as preparing the Prophet's quarters, cleaning, and erecting his tent.

Those who assert that Ali's status exceeds that of the Prophet, that the seal of prophethood is subordinate to Ali, and that the Prophet's ultimate aspiration in the ascent to heaven was to encounter and comprehend Ali do not fully grasp the implications of their claims. They intend to elevate Ali's standing but are diminishing his stature.

When Amir al-Mu'minin stepped on the Prophet's shoulder, the Prophet's reaction was similar to that of a parent embracing their child.[38] This intimate bond resulted from the spiritual connection between Imam Ali and the Prophet and was not indicative of Ali's hierarchical superiority.

The Prophet's ascension to heaven, or Mi'raj, was a journey through the realm of guardianship (Wilayat). Wilayat is the essential nature of Ali and the Prophet, and the Prophet's prophethood is intrinsically linked to this concept. Consequently, the Prophet himself possessed Wilayat, signifying that the external manifestation (*Zāhir*) is subordinate to the inner reality (Bāṭin), and the Prophet's inner reality was that of guardianship (*wilāyah)*.[39]

Amir al-Mu'minin, peace be upon him, states in Nahj al-Balagha that a person once said, "O God, we place our hope in You..." To which he responded, "By God, they are deceitful! What hope do you have in God? False hope? Indeed, the manifestation of hope is evident in one's actions. Similarly, the impact of fear is apparent in one's behavior."

The impact of hope and fear of the Divine is evident. An individual who harbors hope in the Divine should emulate the Prophet as a model and follow the Prophet's path to the Divine, thereby attaining the revelations and esoteric knowledge bestowed upon the Prophet. One should not blindly adhere to a deviant course while merely professing hope in the Divine.

Then Imam Ali said: Have you ever considered the actions of your Prophet and his ascent through the realms of existence to attain perfection and ultimate truth? How honest, pure, patient, wise, and humble was he? Have you truly pondered this? Make your Prophet your exemplar so that God may fulfill your aspirations. The manifestation of hope can be discerned in your deeds.

Prophet Moses was among the determined (*Ulū al-'Azm)* prophets, renowned for their perseverance and solid will. To truly emulate Prophet Moses, one must strive to replicate his experiences during the forty nights on Mount Sinai. In this period of intense spiritual communion, he abstained from food and drink, his soul consumed by divine love.

و لقد كانَت خُضرَةُ البَقلِ تُرى مِن شَفيفِ صِفاقِ بَطنِهِ، لِهُزالِهِ و تَشَذُّبِ لَحمِهِ!

He was so thin that the green marks of the plants and tree leaves he had eaten were visible from the skin of his stomach!

Consider Jesus's lifestyle to emulate him. He owned no home, finding warmth in the sun's embrace during winter. Moonlight illuminated his nights as he journeyed on foot. His sole servants were his hands. Unburdened by a wife who might lead to discord or corruption, he lived a simple life without children to cause sorrow.

If you aspire to emulate Prophet David, contemplate his grandeur, magnificence, and regal status. Recognize that he engaged in basket weaving, utilizing iron and palm fibers as materials, and instructed his disciples to vend these creations.

Subsequently, Imam Ali declared:

فَتَأَسَّ بِنَبِيِّكَ الأَطيَبِ الأَطهَرِ.

Make your Prophet an example who is purer and more excellent than all.[40]

Your Prophet is your exemplar. Why seek models elsewhere? He governed the entire Arabian Peninsula while extending invitations to Islam to six established civilizations. His influence was so significant that people traveled great distances to compete for the blessings of his ablution water.[41] He could not ride a horse while someone was following him on foot.[42] Throughout his life, he eschewed worldly comforts, living in a simple abode with a dirt floor and a palm-frond roof.[43] His diet was austere, consisting primarily of barley bread. Aisha reported that he never indulged in a full meal of wheat bread.[44]

Amir al-Mu'minin, The Commander of the Faithful, asserted that Aisha was incorrect. The Prophet never consumed a full meal or barley bread. He never consumed wheat bread in his entire life. [45] This was not due to unavailability but rather a testament to his humility.

The Prophet was a mystic devoted solely to God. He perceived himself as of such elevated spiritual stature that he dedicated his entire life to divine contemplation, the profound exploration of monotheism, pursuing human perfection, societal reform, moral exhortation, preaching, public address, spiritual struggle, and pilgrimage.

To truly understand the Prophet, one must trust his character and mission.

يكونُ السِّترُ عَلَى بابِ بَيتِهِ فتَكونُ فيه التَّصاويرُ؛ فيقولُ: «يا فُلانَةُ! (لإحدى أزواجِهِ) غَيِّبيهِ عَنّي! فإنّي إذا نَظَرتُ إليهِ ذَكَرتُ الدُّنيا و زَخارِفَها.

On a particular occasion, the Prophet visited a woman's residence and observed a curtain adorned with images. He addressed the woman, urging her to remove the visual distractions from his sight swiftly. He explained that such imagery evoked worldly attachments, a state of mind he sought to avoid entirely.[46]

خَرَجَ مِنَ الدُّنيا و لم يضَعْ لَبِنَةً عَلَى لَبِنَةٍ و لا آجُرَّةً عَلَى آجُرَّةٍ.

He left the world and did not leave adobe upon adobe and did not leave brick upon brick.[47]

He exhibited no desire for worldly gain or power. Instead, he mingled freely with the people, sharing laughter with believers and extending kindness even to polytheists and unbelievers. Beloved by both men and women, he was utterly without arrogance, living as one of them. He accepted invitations without regard for the host's social or economic status, traveling as far as

eight miles to Kurā' al-Ghamīm at the request of a widow or impoverished individual.[48&49]

He would sit, talk, and ask about their children. They would ask him about their problems, and if they had any mistakes in the Qur'anic surah, the Prophet would correct them.

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ.

Indeed, you are of a great moral character.[50]

O Muslim, emulate the example of your Prophet. His devotion during the night was exemplary.[51] The Prophet slept little, and his bed often remained unoccupied.[52]

Individuals who perceive the Prophet as solely a philosopher, warrior, or swordsman and who contend that Islam is not a divine religion are skeptics and heretics within Christianity. They aim to obscure the true nature of Islam.

The Prophet was a paragon of veracity, affirming God as the ultimate truth. Monotheism was the foundational principle upon which all laws and judgments were constructed. He advocated for the universal application of his teachings, eschewing personal gain and material spoils. The Prophet condemned his adversaries, urging them to embrace Islam and renounce idolatry, theft, gambling, and the infringement of others' rights.

Has history recorded, or have the world's educational institutions documented, a figure who engaged in warfare and jihad like the Prophet? A leader who mobilized armies, including youth, kin, and valued Muslim men, assuming complete financial responsibility for their sustenance while enduring such extreme hunger as to wear a stone on his chest for satiety?[53]

The nobility of Mecca and Medina offered the Prophet immense wealth, gold, and the most beautiful women if he would abandon his proclamation of God as one. However, the Prophet adamantly refused, declaring that he would not compromise his belief even if the sun and moon were in his hands.[54]

لا إلهَ إلاّ اللهُ، تُفلِحوا.

Undoubtedly, God is one, and you must also say that God is one!

The Prophet mobilized the populace for defensive warfare. When the enemy proposed that converting to Islam would guarantee the safety of their lives and property, the Prophet accepted this condition for withdrawal. He explicitly prohibited Muslims from assaulting women or removing their anklets.

The Prophet declared, "If you are an idolater who denies the existence of God, armed conflict is inevitable. However, if you believe in God, similar to Jews and Christians, you may opt to pay a tax (jizya) to the Islamic treasury. " The tax allowed the Prophet to propagate Islam among you, and in return, we pledge not to engage in hostilities.

The Prophet Muhammad had multiple wives throughout his life, with nine at his passing.[55] Notably, he married at age twenty-five; his first wife was Khadija. A widow of forty at the time of their marriage, Khadija had a child from her previous husband, Abu Hala.

The Prophet Muhammad's prophetic mission (*Bi'tha*) commenced at the age of forty, and his wife, Khadija, passed away ten years after that.

Notably, the Prophet did not marry another woman until after Khadija's demise, when he was fifty years old. Khadija was sixty-five at the time of her passing. [56&57] Given these circumstances, can a man who remains unmarried until twenty-five and shares a twenty-five-year marriage be accurately characterized as lustful?

Who were the Prophet's subsequent wives? Historical records and hadith details about their age, tribal affiliation, and social standing.[58] Some marriages were contracted to foster alliances with specific tribes and to promote the acceptance of Islam.[59] The union with Juwayriyya bint al-Harith, for instance, led to the surrender of her people. Additionally, certain noble women, widowed by war, sought marriage with the Prophet. Among these were Ṣafīyya bint Ḥuyayy, a Jewish woman from the Banu Qurayza tribe, and the elderly Umm Salama.[60]

Their husbands were martyred, forcing women to seek refuge with the Prophet.[61] He became a sanctuary for the nation, shouldering the burdens of the entire populace as he sought to elevate them to a higher plane of existence.

With his troops, the Prophet Solomon reached the Valley of the Ants (*Wādī a Naml*). The leader of the ants said to them, "Go to your nests quickly because Solomon and his army are coming and trampling us." They would not have trampled us if Solomon and his army had intelligence.[62]

The Prophet stated: It is impermissible to kill an ant without justification, nor is it permissible to set fire to one. It is likewise forbidden to burn a cat, mouse, or mosquito. Those who inflict cruelty upon animals will face eternal damnation.[63]

His treatment of women was characterized by exceptional kindness and gentleness. The Prophet endured considerable hardship at the hands of these women. The afflictions they inflicted upon him were unimaginable. They would even contaminate his food with unpleasant substances such as garlic to give his breath an offensive odor, thereby deterring other women from approaching him. [64]

On a certain occasion, while the Prophet was in Aishah's residence, another woman prepared a meal for him. Upon learning of this, Aishah broke the dish. The Prophet responded, 'The food is unharmed. You have broken the dish, and you are responsible for it.[65&66]

The Prophet's sermons primarily addressed the tenets of monotheism, the afterlife, and moral guidance. Through divine revelation, individuals and converts embraced the Islamic faith. During his preaching, the Prophet often encountered disputes between the Os and Khazraj tribes, whose historical animosity frequently erupted into conflict. On such occasions, he was compelled to intervene as a peacemaker.[67]

Numerous Shia and Sunni traditions, as well as the Sunni biographical work al-Sīrah al-Ḥalabīyah, recount that when Aishah became enraged, she would address the Prophet with these words: 'You claim to be God's prophet! You say, "I am God's prophet," and then you do this? [68]

Hafsa, Umar's daughter, was known to quarrel with the Prophet, distress him, and cause disturbances that interfered with his duties. As a result, the Prophet often told Umar to judge. On occasion, Umar would physically discipline his daughter, questioning her behavior towards the Prophet.[69]

On one instance, while in a state of sorrow, the Prophet uttered, "I wish I knew which one of you will be the owner of the red-haired camel that the dogs of Hawwab will bark at."[70]

لَيتَ شِعري أيَّتُكُنَّ صاحِبةُ الجَمَلِ الأدبَبِ تَنبَحُها كِلابُ الحَوْأب.

The Prophet's statement prompted a wave of curiosity among the women as they pondered the woman's identity, destined to encounter such an ordeal, and the reason for the Prophet's distress.

Both Shia and Sunni sources, including the renowned historian Tabari, recount the following: When Aishah, the wife of the Prophet, embarked on a journey to Basra to confront Amir al-Mu'minin, her nephew Abdullah bin Zubayr held the reins of her camel. As they traversed the desert, a pack of dogs attacked the camel, obstructing their path.

Demonstrating a remarkable presence of mind, Aishah inquired about their location. She learned they were in Hawab and exclaimed, "Woe is me! I have become a living embodiment of the Prophet's prophecy." Abdullah, attempting to allay her fears, suggested they might be in a different location and that the camel in question was not the same as the one referenced in the prophecy. He urged her to continue their journey.[71]

Sirr is an Arabic term signifying mystery, secret, or the innermost core of the heart. Islamic mysticism considers it the locus of spiritual revelation and divine communion. The Prophet Muhammad held a profound affection for Fatima Zahra, not only as his daughter but also as his *sirr*, or spiritual confidante. His love for her exceeded that for his other children, including Zaynab. Notably, Fatima Zahra was also the daughter of Khadijah, and her birth followed the commencement of the Prophet's prophetic mission.[72]

The Fourteen Infallibles are the progeny of Amir al-Mu'minin and Fatima Zahra (peace be upon them). This implies a level of purity and innocence in Fatima Zahra so reflective that she was chosen as the mother of the exemplary figures of justice and monotheism—Sayyid al-Shuhada, Imam Reza, Imam Musa bin Ja'far, Imam Muhammad Taqi, and Imam Zaman.

The father of the Infallibles is Amir al-Mu'minin, who tells us about his childhood until his death.[73] Their mother must be the *sirr* of the Prophet! "The *sirr* of the prophet" means that she is a prophet, but an eighteen-year-old prophet in whom all the prophet's spirits, morals, spirituality, and monotheism have been implemented.

The Prophet's perspective was not merely human but of divine origin. He would stay at his daughter's residence when embarking on a journey. Upon his return, he would first visit Fatima's home, greet her, and proceed to his abode.[74] He would kiss Fatima and her hand and then rise to offer her his place of sitting. Similarly, the Prophet would stand and invite her to sit in his place whenever Fatima visited her father.[75&76] This behavior posed a complex enigma for childless women who witnessed a husband showing such affection toward the child of his deceased wife.

Umm Salama was a devout woman who found joy in the Prophet's love for Fatima Zahra because she valued her place in the Prophet's household. However, there were other women whose deceitful nature led them to feel resentment. They deliberately undermined the Prophet's efforts and attributed malicious intentions to him. How could they accept that the Prophet would show such affection to his daughter by seating her on his knee when they had no children themselves? They desired the Prophet's love as much as he loved Fatima Zahra, but he could not offer it, as his vision was divinely guided. The Prophet did not pursue lust or choose women based on desire.

The Prophet did not equate Aishah with Fatima Zahra because Fatima was considered divine and the spiritual secret of her father. At the same time, Aishah was a person of the physical body and the outward. Some claimed that the Prophet should regard all women equally, but ignorance and knowledge, light and darkness, are not on the same scale. The Prophet was responsible for protecting everyone's rights within their limits, which led to resentment and mistreatment from some. They would sometimes tell Fatima Zahra that the Prophet was not at home to prevent her from seeing her father.[77]

The hostility within the Prophet's household extended to the broader community. A faction opposing the Prophet, including Umm Habibah, Hafsa, Aishah, and others, held familial ties to Abu Sufyan, Umar, Abu Bakr, and Muawiya. These women were interconnected and divulged private matters from the Prophet's household.[78] In Surah At-Tahrim, the Prophet inquired about a breach of confidentiality, but they denied the accusation. The Prophet then recited a relevant Quranic verse. When they questioned his source of information, he affirmed that Gabriel had revealed it to him.[79]

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ.

[Remember] when the Prophet confided a statement to one of his wives; and when she informed [another] of it, and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "The Knowing, the Acquainted, informed me."

They could not oppose the piety, justice, light, and purity of Fatima Zahra, so they killed her at a young age and caused her to miscarry her son, Muhsin. They confiscated Fadak and flogged her.[80] However, these actions could not harm the spirituality and status of Fatima Zahra. Even if cut into pieces, she would remain the intercessor of the Islamic society in all worlds.

She is the leader of monotheism on the Day of Judgment and the center of the infallibility and purity of Ḥaḍrat Ali. Imam Husayn is her son, whether she is cut to pieces or not. Imam Husayn is Ibn Rasūl Allah (the son of the Prophet), and no amount of effort over thousands of years can remove this title. Imam Husayn was the son of Fatima Zahra, and Fatima Zahra was the daughter of the Prophet. Whether people call him the son of the Prophet or not, this truth remains unchanged.

Fatima loved her father deeply and made him, as both her Prophet and her father, an example to follow. Her soul became intertwined with the soul of the Prophet, and her spiritual essence, or *sirr*, became one with his.

Upon returning from a trip, the Prophet first visited Fatima's house. Noticing a curtain hanging there, he proceeded to the mosque. Fatima quickly understood the reason for his return and instructed Salman to deliver a silver bracelet and the curtain to the Prophet, asking him to distribute them among the poor. When Salman presented the items to the Prophet, he asked, "Who provided these?" Salman replied, "Your daughter." The Prophet said, "Fatima noticed that her father had not entered the house, and besides these two items, she saw no other indication of his departure from the house." The Prophet added, "May my life be sacrificed for Fatima, who understands my thoughts and secrets.[81]

During a period when the Islamic army had waged jihad and taken many men and women as captives, Medina was filled with these detainees. Despite this, Fatima did not have a servant. She managed her humble household by spinning and weaving wool, grinding and kneading wheat by hand, and caring for Imam Husayn. People suggested that she should ask her father to assign one of the captive women to assist her. Someone informed the Prophet on Fatima's behalf, saying, "O Messenger of God, you are distributing many women among the Muslims; surely your daughter also has a right to such help." The Prophet visited Fatima's house and said, "O my daughter, we allocate the captives among the Muslims, but I want you to be patient with these hardships. On the Day of Resurrection, believers will attain higher degrees only through patience. Would you like something even better?" Fatima replied, "O Messenger of God, have mercy on me!" The Prophet advised her to recite certain *Tasbīḥāt*[82] after prayers and to persist in these remembrances until she reaches that elevated position. Fatima responded, "I do not want a servant. I want you to be pleased with me."[83]

The Prophet assigned different responsibilities to Fatima and Ali, dividing the duties of life between them. Fatima was entrusted with managing the household and domestic affairs, while Ali took on responsibilities outside the home. This included planting trees, harvesting dates, channeling water, and engaging in warfare and jihad.[84]

Most of the chronicles have written: Fatima Zahra married Amir al-Mu'minin at the age of nine and died at the age of eighteen.[85& 86] During her lifetime, Fatima Zahra gave birth to five children named Imam Ḥasan, Imam Ḥusayn, Haḍrat Zaynab and Ḥaḍrat Umm Kulthum. Muḥsin was crushed in the womb of Fatima between the door and the wall.[87]

When the Prophet was passing away, Fatima cried a lot and recited these poems:

و أبيضَ يُستَسقى الغَمامُ بِوَجهِه
ثِمالُ اليَتامى عِصمَةٌ لِلأرامِل.

O honorable father, you were a white cloud that raindrops of mercy fell from you through the sky, and you were like a cloud of mercy over all orphans, widows, and the poor.

The Prophet said: O Fatima, Why are you reading this poem? Read the Quranic verse:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ.

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all, but Allah will reward the grateful.[88]

Fatima was sorrowful, and all the Prophet's wives stood around watching. The Prophet hugged Fatima, kissed her, and said a short sentence. Fatima got up with a smile. When asked, "What did the prophet say to you that made you smile?" She said, "The Prophet said," Why are you sad? You will be with me in a few days; you are the first person in my household to join me.[89]

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

Those who did wrong will soon know what retribution and the abode of vengeance they shall return.[90]

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

Verily, we belong to Allah, and verily, to Him, we return.[91]

6

Some ethical recommendations in Surah Al-Isra

Tehran, Qaim Mosque

أعوذُ باللهِ من الشّيطانِ الرّجيم
بسم اللهِ الرّحمٰنِ الرّحيم
و الصّلاةُ و السّلامُ علىٰ سيّدِنا و نبيّنا محمّدٍ و آلِه الطّيّبينَ الطّاهرينَ
و لعنةُ اللهِ علىٰ أعدائهم أجمعينَ من الآنَ إلىٰ قيامِ يومِ الدّين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful
And prayers and peace be upon our Sayyid and prophet Muhammad
and the family of the righteous and the pure ones.
May Allah's curse be upon all their enemies until Judgment Day.

Allah, the Wise, said in His Noble Book:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا.

Never place another deity with God because, in this case, you will be reprimanded, and you will sit down in the corner of shame and humiliation. (Quran, 17:22)

In another verse, The Exalted God Says:

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا.

Do not set up another god with Allah; in that case, you will be condemned and thrown away, and you will fall into hell. (Quran, 17:39)

Surah Al-Isra contains verses of profound significance, the depth of which demands contemplation far exceeding the measure of a gigalight-year. The Holy Quran surprisingly states:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ.

Those who believe in God and do not associate partners with God are dear and have high status, for they have joined God. (Quran, 63:8)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ.

God has decreed that you should not worship anyone but Him. (Quran 17:22)

وَبِالْوَالِدَيْنِ إِحْسَانًا.

And be kind to your parents.

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا.

Whether one or both reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (Quran, 17:23)

Naturally, a person becomes weak and sick when he gets old, and his tolerance decreases. He moans, and we think his moans are growls! It is very impressive that God immediately goes to parents from Himself and His worship:

وَبِالْوَالِدَيْنِ إِحْسَانًا.

God decreed that you should not worship anyone other than Him and be kind to your parents.

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ.

Oh, don't tell them "uff,". Just say I heard your order, and I will obey.

وَلَا تَنْهَرْهُمَا.

Don't bother them, and don't drive them away! Don't yell at them, and don't hurt them! Don't scold them! Do not be aggressive toward them!

وَقُل لَّهُمَا قَوْلًا كَرِيمًا.

Talk to them calmly, respectfully, honorably, and graciously, and don't get angry. [Whatever they do, don't get angry]. (Quran 17:23)

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ.

Lower to them the wing of humility, out of mercy. (Quran, 17:24)

We have hadiths that the Prophet said: The best of your wives is the one who is humble, kind, compassionate, thoughtful to her husband, and strict toward others.

Just as a chicken will instinctively fold its wings and submit when captured, you should relinquish your independence and authority in the presence of your parents. Despite your ability to live autonomously, prioritize their care and well-being. When they reach their golden years, avoid the isolation of a domestic arrangement with hired help. Instead, provide them with the comfort and respect they deserve by welcoming them into your home. Offer them a prime living space and your undivided attention.

وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا.

And besides, always pray for them and say: God, send mercy to these two, just as they raised me in my childhood. (Quran, 17:24)

رَّبُّكُمۡ أَعۡلَمُ بِمَا فِي نُفُوسِكُمۡۚ إِن تَكُونُواْ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلۡأَوَّٰبِينَ غَفُورٗا.

Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention], then He is ever, to the often returning [to Him], Forgiving. (Quran, 17:25)

God is the ultimate judge of the soul. God's mercy is extended to you if you have wronged your parents and sincerely wish to atone. He offers forgiveness and acceptance to all who turn to Him with genuine repentance.[92]

وَءَاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِ.

Give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. (Quran, 17:26)

كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ
بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ.

Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous. (Quran, 2:180)

It is gratifying to assist family and loved ones. Maintaining strong familial ties is akin to possessing a key to one of the sky's most formidable locks.

قُل لَّوۡ أَنتُمۡ تَمۡلِكُونَ خَزَآئِنَ رَحۡمَةِ رَبِّيٓ إِذٗا لَّأَمۡسَكۡتُمۡ خَشۡيَةَ ٱلۡإِنفَاقِ.

Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy. (Quran, 17:100)

The Quranic verse states: O Prophet, inform these idolaters that even if their wretched, stingy, and unfortunate souls possessed all the bounties of God's mercy and the entire world's reserves of wheat, barley, rice, oil, gold, and medicine, they would still be reluctant and fearful to spend.

Wealth does not decrease with ʾinfāq[93] (spending) but increases!

وَلَا تُبَذِّرۡ تَبۡذِيرًا.

And do not spend wastefully. (Quran, 17:26)

While acts of charity are commendable, it is irresponsible to deplete one's resources to the detriment of one's family's well-being. The assertion that generous spending constitutes fulfilling a divine obligation is misguided. Divine providence has entrusted individuals with the care and stewardship of their families, necessitating the prudent management of their resources. To squander one's wealth on pilgrimages to Karbala, Najaf, or Mashhad while one's family endures hardship is a grave transgression. Such actions are a perversion of religious duty and a repudiation of the Imam's teachings.

خيرُ الأمور أوسطُها.

Avoid two excesses, ifrāṭ (too much) and tafrīṭ (too little) and walk in moderation.[94]

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ.

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful?

وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا.

Satan is profoundly ungrateful to his Lord; he engages in isrāf or Tabdhīr. (Quran, 17:27)

Isrāf refers to excessive consumption, while *Tabdhīr* denotes unnecessary expenditure. Spending earned income on activities such as attending the cinema, gambling, or consuming alcohol is categorized as *Tabdhīr*. Individuals engaging in such practices are often likened to the companions of the devil.

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ.

They made a pact with the devil.

The Prophet Muhammad established a bond of brotherhood between the Emigrants (Muhajirun) in Mecca and subsequently between the Emigrants and the Ansar in Medina. He paired individuals such as Abu Bakr with Umar, Abd al-Rahman bin Auf with Uthman, Salman with Abu Dhar al-Ghifari, and Miqdad with Ammar, ensuring consistency in these pairings.

Amir al-Mu'minin (Ali) was the last to be considered and, understandably, became impatient. While the Prophet had assigned a brother to all other companions, Ali remained without one. Narratives indicate that Amir al-Mu'minin's heart was heavy. He sought solitude in a remote area of Medina, where he fell asleep amidst a dust storm. Upon discovering Ali's distress, the Prophet addressed him as "Abū Turāb," a nickname signifying his close connection to the earth. At that moment, the Prophet declared Ali his brother.

أما ترضى أن تكون أخي؟

Aren't You satisfied to be my brother?[95]

In essence, consistency and uniformity are paramount. True homogeneity exists only in the revered relationship between the Prophet and Amir al-Mu'minin.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا.

If you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

If financial limitations preclude your ability to meet the needs of your relatives, open and respectful communication is vital. It is essential to avoid placing undue stress upon them and to consider their circumstances. They must be welcomed with the utmost generosity if they encounter hardship and require refuge in your home. Such acts of benevolence are often rewarded. Divine providence encompasses more than material possessions. While financial support is beneficial, a deeper familial connection is desired. To cultivate this bond, consider hosting family events, such as weddings, in your home. Large venues may not provide the optimal environment for such

gatherings. These spaces are often associated with music, alcohol, and mourning rituals.[96]

The religious decree prohibits husbands from sending their wives to public baths, gatherings, or weddings. Similarly, men who purchase revealing attire for their wives are subject to divine censure. Unfortunately, these directives have been so infrequently discussed that their significance within the religious text is often overlooked.

Instead, it is encouraged to host gatherings within the home. If family accommodation is insufficient, it is recommended to seek assistance from others. In the past, women frequently convened in their own or acquaintances' homes, engaging in cooperative tasks such as preparing food and studying religious texts. These gatherings fostered strong bonds, free from malice or slander. In contrast, contemporary society often witnesses a breakdown in familial relationships, with even siblings estranged.

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا.

Whenever a nation goes (to hell), they curse their fellow believers. (Quran, 7:38)

If one cannot provide material assistance to friends, the impoverished, kin, wanderers, or the community, it is imperative to preserve interpersonal relationships. Occasional acts of kindness, such as greeting others, can foster goodwill and compassion.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا.

Do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. (Quran, 17:29)

Parents should avoid extreme frugality, which hinders financial growth and excessive spending that depletes their resources. If parents sacrifice everything for their children, they may face accusations and questions: "God has entrusted me to your care. Why did you neglect my well-being? Why was my upbringing inadequate? Why did my physical, spiritual, and moral development suffer? Why didn't you enroll me in an Islamic school? Father, why didn't you teach me about God and the Prophet? Why did you expose me to an environment that undermined my faith? I was innocent and helpless; you placed me in this predicament."

Consequently, expenditures on religious indoctrination, such as paying a sum of money monthly for a child to convert to Islam, are compatible with Islamic principles.

Financial resources should be allocated toward endeavors that promote personal and societal betterment, including self-improvement, humanitarianism, honor, dignity, integrity, ethics, and education. Such expenditures are ethically sound. However, if financial resources are not utilized to uphold these values, one may be questioned about the prudence of their spending.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا.

Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Acquainted and Seeing. Quran, 17:30)

Spending in God's way is a test for people to overcome miserliness and greed because it cleans the rust of the heart.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا.

Do not kill your children for fear of poverty. We provide for them and you. Indeed, their killing is ever a great sin. Quran, 17:31)

Abortion was considered a grave sin, equivalent to murder.[97] During the pre-Islamic era of Jahiliyya, Arab society was marked by the cruel practice of burying female infants alive due to fears of poverty and starvation.[98] While reliance on one's resources may prove insufficient to care for even a single child, trusting God ensures provision for any number of offspring.

The omnipotent deity responsible for the celestial bodies, including Earth, Sun, Mars, Saturn, Jupiter, stars, and planets, as well as sustenance to marine life, can provide for humanity. The notion that 'fewer children equates to a better life' is a blasphemous and unfounded assertion. What course of action should a woman pursue? Should she embrace motherhood or abstain? Childlessness is associated with a multitude of health complications regardless of age. Furthermore, hormonal contraceptives have been linked to cardiac, neurological, and incurable diseases.

Women who use oral contraceptives to alter their menstrual cycles may experience adverse health effects. Similarly, those who utilize intrauterine devices (IUDs) to prevent fertilization may face an increased risk of developing diseases, including uterine cancer. A significant number of women with uterine diseases or cancer attribute these conditions to the use of such preventive measures. A woman's health, during her reproductive years from adulthood to menopause, is often linked to her ability to conceive and bear children.[99] The Prophet said:

تَناكحوا تَناسلوا تكثّروا؛ فإنّي أُباهي بكمُ الأُممَ يومَ القيامةِ ولو بالسِّقط!
يقفُ مُحبنطئًا على بابِ الجنّة، فيقالُ لهُ: ادخلْ! فيقولُ: لا، حتّى يدخلَ معي أبواي قبلي!

Marry and have children to increase your numbers so that on the Day of Judgment, I may be proud of you before the nations who say, 'There is no God but God.'[100] I take pride even in the child who was accidentally aborted, for this believing child will, on the Day of Resurrection, stand at the gate of Paradise with dignity. The angels will tell him, 'Enter Paradise!' But he will respond, 'I will not enter until my parents enter before me.'[101]

The Prophet, may God's prayers and peace be upon him, also said:

النِّكاحُ سُنّتي، فمَن رغِبَ عن سُنّتي فليسَ منّي.

Marriage is my tradition, so whoever deviates from my tradition is not from me.[102]

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

And marry the unmarried among you and the righteous among your male and female slaves. If they should be poor, Allah will enrich them with His bounty, and Allah is all-encompassing and Knowing.[103] (Quran, 24:32)

Encourage your children to marry and do not let concerns about poverty hold you back. If someone proposes to your daughter and is of modest

means, do not focus on their income or wealth. Instead, consider their piety, faith, honor, and integrity.

Abortion is considered murder and is one of the sins that cannot be forgiven! We have a verse in the Holy Quran:

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا.

But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally. (Quran, 4:93)

Regardless of whether the child is breathing or not, whether it is four months old, a clinging clot, a lump of flesh, or even just two days old, it is not permissible for a person to abort it under any circumstances or conditions.[104]

وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ.

We will provide for you, and we will provide for them.

Remarkably, God declares, 'It is under My authority to provide for you. I will send down rain from the sky, transforming deserts into green landscapes and filling the trees with abundant fruits. The blessings I bestow are beyond measure.'

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا.

Do not approach adultery. Indeed, it is ever an immorality and is evil in a way. (Quran, 17:32)

Avoid adultery entirely—not only should you not commit it, but you should not even come close to or entertain thoughts about it. Do not commit adultery with your eyes, ears, or hands. According to narrations, adultery of the hand is touching a woman whom you are not permitted to touch, adultery of the eyes is looking, and adultery of the ears is listening to the words of a woman you are not allowed to listen to.[105] When you make a phone call and a woman speaks to you softly and gently, it is considered adultery. Similarly, a woman who lowers her voice on the phone is committing adultery. Quran says:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا.

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. (Quran, 33:32)

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ.

Or do those who do evil deeds think they can outrun Us? Evil is what they judge. (Quran, 29:4)

Why should a person not even come close to adultery?

إِنَّهُ كَانَ فَاحِشَةً.

Because adultery is a very bad behavior!

وَسَاءَ سَبِيلًا.

Adultery is a harmful path that destroys innocence and chastity. It corrupts lineage and erodes emotions and humanity.

Islam also strictly prohibits suicide and unjust killing.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ.

Don't kill the noble soul whom God The Exalted has honored, except for the truth! (Quran, 17:33)

The punishment for killing a person unjustly is death. Also, if a person has committed a crime such as apostasy (*Irtidād*), he must be killed according to Sharia.

According to Islamic law, a person does not have the right to take their own life and say, "I am fed up with my life, and I want to kill myself!" Such a right has not been granted to humans. This ruling is part of divine law, and no law in the world explicitly states that suicide is forbidden. When someone commits suicide, no external law can prevent them. External laws do not govern internal matters and cannot do so. The internal, or *bāṭin*, law is different and declares: "O human being, you are not the owner of yourself or anything else! God is the owner of you and everything else, and He has not permitted you to commit suicide, stating that if you do, you will enter hell.[106]

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا.

If someone is killed innocently, we have given his guardian the power and the right of *Qiṣāṣ* (eye for an eye, or retributive justice) so that he can kill the murderer. (Quran, 17:33)

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا.

Whoever is killed unjustly - We have given his heir authority but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ.

There is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.[107] (Quran, 2:179)

فَلَا يُسْرِف فِّي الْقَتْلِ.

But not exceed limits in [the matter of] taking life.

إِنَّهُ كَانَ مَنصُورًا.

The murdered person, who was oppressed and suffered, is the object of our support, and we help him by granting the right of guardianship to his custodian.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ.

Don't take possession of the property of the orphans except in the best way. (Quran, 17:34)

The Quran does not merely say that you should not confiscate the property belonging to orphans. Instead, it instructs: "Do not go near the property of an orphan, except in a manner that is beneficial until they reach maturity." For instance, if a father has passed away and left property for his minor child, the property may be lost if no one manages it. Therefore, it is necessary for the guardian, executor, mujtahid, or, if none of these are available, trustworthy believers, even if they are not just, to manage the orphan's property. For example, suppose a carpet is left for a minor child. In that case, the guardian should evaluate whether to keep the carpet until the

child reaches maturity or to sell it and invest the proceeds in a profitable venture. The guardian's responsibility is to consider the best interests and benefits of the child in managing the property.

بِالَّتِي هِيَ أَحْسَنُ.

In the best possible way.

و صلّى اللّه على محمّدٍ و آله الطّاهرين، و سلّم تسليمًا كثيرًا.

May God's blessings be upon Muhammad and his pure family, and may peace be upon them abundantly.

7

The comprehensiveness of Islam in the rulings of pardon and Qiṣāṣ

Statements about
خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ

أعوذُ باللّٰه من الشّيطان الرّجيم
بسم اللّٰه الرّحمٰن الرّحيم
و صلّى اللّٰه علىٰ محمّدٍ و آله الطّاهرين
و لعنةُ اللّٰه علىٰ أعدائهم أجمعين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All Beneficent, the Most Merciful
Prayers and peace be upon Muhammad and his pure family
And Allah's curse be upon all their enemies.

One of the verses in the Holy Quran is:

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ.

Practice forgiveness, enjoin good and pleasing deeds, and stay away from the ignorant! (Quran, 7:199)

They asked the Imam, peace be upon him; what is the interpretation of this verse? Ḥaḍrat said there are three things.[108]

صِلْ مَنْ قَطَعَكَ، أَعْطِ مَنْ حَرَمَكَ، اُعْفُ عَمَّنْ ظَلَمَكَ.

Reconnect with the one who has cut ties with you, care for the one who has deprived you, and forgive the one who has wronged you.

The first three commandments represent a broad set of directives, and the Imam's (peace be upon him) three interpretations fall within these guidelines for human conduct. However, it is unclear whether these directives are strictly obligatory or merely moral imperatives subject to individual discretion (*istiḥsān*).[109]

Islamic law establishes specific rights for individuals as ordained by God. Yet, the exercise of these rights is left to the discretion of the wronged party, who may choose to enforce or forgive the transgression. This contrasts with other legal systems, such as biblical law, which often prioritize forgiveness over retribution. For instance, the Bible advocates turning the other cheek in response to harm.[110] Islamic law, on the other hand, unequivocally asserts the right to retribution for crimes committed.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ.

If you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. Quran, 16:126)

The Quran states:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

We ordained for them therein: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever forgoes it, it will be an expiation for him. And whoever does not judge by what Allah has revealed, then it is those who are the wrongdoers.[111] (Quran, 5:45)

The principle of retaliation stipulates that if a person intentionally inflicts bodily harm on another by removing their eye, the injured party is entitled to inflict the same harm. Likewise, if a tooth is deliberately damaged or a hand intentionally severed, the perpetrator may suffer equivalent retribution.

One of the topics discussed extensively in legal texts is Qiṣāṣ (equitable retribution), where its specific rulings have been clearly defined. Suppose an individual causes a minor injury, such as a scratch on another's hand, or delivers a slap that merely reddens the face. In that case, the consequences are predetermined, even if the act was not intentional. The legal rulings for these acts have been established. Still, the right to seek retribution is given to the individual affected and is not within the jurisdiction of others, including the ruler of Sharia. For instance, if a person is slapped, they can retaliate or forgive the offender. This represents the most advanced form of law, respecting an individual's choice to seek revenge or grant forgiveness.[112]

It is not appropriate to mandate that a person must take revenge; sometimes, the victim may wish to forgive, especially if the offender later regrets their actions, even if initially intentional. Pardoning in such cases does not violate any laws nor harm society from the perspective of public rights.

Conversely, it is also incorrect to demand that a wronged individual forgive the offender, as this may encourage criminal behavior. One factor that facilitates crime is removing an individual's right to retribution, leaving crimes unpunished. Even if offenders face imprisonment or financial penalties, it might not deter them. However, if a wealthy individual knows they could face retribution for wronging their servant, they might be prevented from committing such an offense.

Advancement of human dignity through forgiveness and indulgence is addressed in Quran:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

Be forgiving, enjoy what is good, and turn away from the ignorant. (Quran 7:199)

The ethics that God, the Most High, commands us to follow above established law are as follows: If a person acts nobly and generously and encounters ignorant individuals who insult them, take their rights, sever ties, or commit injustice against them, their dignity and nobility need to forgive these actions. A person is not obligated to sever a relationship with someone who has cut ties with them, to reciprocate wrongdoing, or to retaliate against someone who has deprived them. Therefore, while not contradicting the original law, these commandments embody a higher level of ethics within a more delicate and refined sphere.

Ibn Muljam Muradi struck Amir al-Mu'minin (peace be upon him) with a sword. Each year, before the 19th night of Ramadan, Amir al-Mu'minin would frequently declare that Ibn Muljam Muradi would be the one to kill him. His companions often asked, "Why don't you kill him now?" In response, Ḥaḍrat would say: Woe to you! What sin has he committed that I must kill him? A crime has not yet occurred for me to take revenge, and seeking revenge before the crime has no meaning.[113]

If someone seeks revenge before committing a crime, they become a criminal. If Amir al-Mu'minin (peace be upon him) had killed Ibn Muljam before he committed a crime, then Amir al-Mu'minin would have been considered a criminal, and Ibn Muljam would have had the right to seek revenge.

Ḥaḍrat responded by saying, "How can I kill my murderer? If I kill him, he will no longer be my killer." Thus, within the framework of God's judgment and destiny, determined by a chain of causes and effects, I can't kill the person who is destined to kill me in the future. If I were to kill him, I would be killing an innocent person, not my murderer.

Sometimes, Ibn Muljam would approach His Holiness and say, "O Amir al-Mu'minin! I heard you said this about me! Here is my sword; take *Qiṣāṣ* upon me."[114] Ḥaḍrat would respond with the same phrase and recite two lines of poetry about him.[115]

When Amir al-Mu'minin was struck with a sword, he instructed Imam Hasan (peace be upon him) as follows: "If I recover from this wound, I know what to do, and I will forgive him because God loves those who forgive. If I am martyred because of this blow, you, as my son, may seek revenge or forgive, as God loves the forgivers. If you choose to take revenge, you must inflict the same blow on him. One blow is enough because he struck me once; do not exceed this, as doing so would be a sin.

You must not cut off his hands or feet, nor should you gouge out his eyes or ears, nor burn him alive. These actions are forbidden in Islam! Retaliate with the same blow he inflicted on me if you choose to seek revenge. However, if you choose to forgive, you should do so.[116]

The Imam forgives because he holds no personal grudges and does not base his actions on worldly or vain desires. He is humble, and his actions are always grounded in truth. Despite ruling over the East and the West, Amir al-Mu'minin harbored no worldly ambitions for revenge or to contravene the Prophet's commands and the principles of Sharia. He believed that forgiveness was preferable because his family embodies the spirit of forgiveness, which is entirely appropriate and cannot be otherwise conceived.

He instructed Imam Hasan that if you imprison Ibn Muljam, you should not deny him food.[117] As a prisoner, he should not be left hungry or thirsty. This reflects the mercy of His Holiness, who sought to rule the world with mercy and compassion, extending until the Day of Judgment. His actions were not merely for show or instruction; his spirit was such that Ibn Muljam should be pitied. As a captive, he should not suffer from hunger or thirst. Imam said, "After I depart from this world, do not amputate his hands and feet, as such actions are prohibited by Islamic law."[118]

Imam Hasan did not pardon Ibn Muljam because it was his right not to do so, and he was not obligated to grant forgiveness. Pardoning Ibn Muljam could have been seen as a breach of justice, particularly when Muawiya's government threatened Kufa and deceived many people. In such a sensitive situation, Imam Hasan's act of forgiveness might have been perceived as a sign of weakness rather than a reflection of his magnanimity and composure.

Imam Hasan could release thousands of captives, but in that critical moment, it was his duty to seek retribution. His decision to retaliate was aimed at preserving the Muslim government and maintaining stability within the Muslim community, preventing agitation and unrest. If Imam Hasan had pardoned Ibn Muljam, it would have been perceived as a failure to uphold justice, with the implication that a foreign assailant had attacked the Muslim Imam in Kufa's mosque, and his son, the caliph, was unable to enforce justice. Such a perception could have undermined the authority and credibility of Imam Hasan. Thus, he chose to take revenge.

اللّهمّ صلّ على محمّد و آل محمّد.

O God, bless Muhammad and the progeny of Muhammad.

8

Philosophy of Prayer and Response Conditions (1)

Tehran, Qaim Mosque, 18th night of Ramadan, 1397 AH

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم
بسم اللهِ الرّحمنِ الرّحيم
و صلّى اللهُ على أشرفِ السُّفَراءِ المُكرّمين، خاتَمِ الأنبياءِ و المُرسلين،
حبيبِ إلهِ العالمين، أبى‌القاسمِ محمّدٍ و على آلهِ الطّيّبينَ الطّاهرين
و لعنةُ اللهِ على أعدائِهِم أجمعينَ مِنَ الآنِ إلى قيامِ يومِ الدّين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All-Beneficent, the Most Merciful
May blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest Abū al-Qāsim Muhammad and upon his pure family
May Allah's curse be upon all their enemies until the Judgment Day

Allah the Wise said in the Holy Book:

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.

And when My servants ask you about Me, I am indeed near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me so they may be rightly guided. (Quran 2:186).

Du'ā (supplication) is a form of worship, and worship constitutes the essence of religion. Conversely, the essence of worship is also found in du'ā.[119] Prayer is the connection of the heart of the person praying to the supreme source, seeking fulfillment of their needs and desires.

God affirms that when My servants ask Me for something, I am close to them and respond to their supplications. Therefore, I will grant their requests if they turn to Me and seek My help. They should firmly believe in Me, as this is the path to transformation and happiness.

Numerous accounts in the traditions concerning the Fourteen Infallibles (peace be upon them) emphasize the central importance of purity in prayer. If the heart of the one praying is pure—free from malice, hostility, envy, and selfishness—and the prayer is made sincerely from the depths of the heart, then the prayer is not just likely but certain to be answered.[120]

The hadiths enumerate twenty-four conditions for a prayer to be answered. Some of these conditions include performing ablution, which means the individual should be in a state of ritual purity.[121] Facing the Qibla: One should direct prayer towards the Kaaba in Mecca.[122] Observing Fasting: Either fast and pray two rakats before the prayer, or fast for three days and then pray two rakats before the prayer.[123&124] Sending Ṣalawāt: At both the beginning and end of the prayer, send blessings on Muhammad and the family of Muhammad, as ṣalawāt are considered prayers. Allah The Exalted responds to this supplication, as it requests blessings for the most esteemed individuals. Allah is known to be hesitant to answer other supplications without ṣalawāt at the beginning of the prayer and in the end.[125] Praying at Auspicious Times: Pray during good times, such as Friday nights and other blessed days and nights, as these are more effective.[126] Praying in Sacred Locations: Conduct prayers in blessed and holy places, such as Mecca, Medina, the Mosque of Kufa, the shrines of the Imams (peace be upon them), and other mosques.[127] Praying in Congregation: Participate in congregational prayers where everyone says "Amen" together. God favors this collective prayer, where believers unite in their request to the Lord, making it more likely to be answered.[128] Crying During Prayer: It is beneficial to cry, as God loves His servant's tears. If one cannot cry, adopt a state of sadness and repentance, as God says, "I am with the broken-hearted."[129] A heart full of arrogance and ego does not find a place with God.[130] Praying Loudly or Softly in a crowd where people say "Amen" and softly in solitude. Hadiths describe prayer both as a supplication made softly and as a call[131] (إِذْ نَادَىٰ رَبَّهُ).[132] Purifying the Heart: Free your heart from hatred, grudges, and envy toward fellow Muslims. One should not harbor ill feelings toward believing brothers, relatives, and friends and should leave such matters to God. Settling Debts: If one is in debt, they should settle their debts before praying. If they cannot, they should seek forgiveness and request a delay until they can.[133] Invoking Pure Hearts: Appeal to the pure hearts of the Prophet, Imams, and Saints (*'Awliyā'Allāh* or those vested with the authority of Allah). Supplications at the graves of scholars are often answered, and prayers made in holy shrines are accepted due to the attention paid to the hearts of the Imams.[134]

ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي ٱلسَّمَاءِ
* تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا.

It is the word of goodness; all of its branches have reached the sky, and the sky of mercy is connected to that heart from every point. (Quran 14:24-25)

When a person asks God for something and makes the Imam an intercessor, God accepts his request. Abd al-Rahim Qasir said to Ḥaḍrat Ṣādiq (peace be upon him): I invented a prayer! Ḥaḍrat said: Abandon the invention; what should I do with your invention? When you want to pray, turn to the Prophet of Mercy, pray two rak'ats of prayer and then say:

اللهم إني أسألك بنبيك نبي الرحمة! يا محمد يا نبي الله، إني أتوسل إليك إلى الله.[135]

Most answered supplications rely on a person placing a pure-hearted guardian of God as an intercessor between themselves and God. In doing so, God, the Most High, responds to their prayers.

Sayyid Ibn Tawus narrates a practice to be performed at the holy shrines, followed by these words: "O God, if I had known a better and purer person than this Imam, I would have made him an intercessor for you. But now, I have chosen this Imam as my intercessor, as I do not know anyone with a purer heart and closer obedience than him."

Afterward, place your head on the shrine and say: "Lord, I have traveled from afar to present my needs to You, and I have made this Imam a mediator between me and You."

إذ كانت القلوب إليك بالجميل تشير.[136]

Because our hearts know you for your beautiful deeds, and the prayer is answered.[137&138]

We consider Amir al-Mu'minin an intercessor because he is God's wali (guardian) of God and the successor of the final prophet. His spiritual presence is profound, and his authority is immense. His status is not merely symbolic; God has endowed this holy being with unique attributes encompassing extensive knowledge and formidable powers.

All the trials that were faced by every prophet were also experienced by Amir al-Mu'minin. In addition, all the miracles performed by the prophets were later manifested through Amir al-Mu'minin. This means he has been granted miracles and honors alongside the trials and tribulations. This is a result of the unique qualities inherent in his sacred soul, which, due to its connection with the Divine and its profound proximity and immersion in His essence, has led to the expansion of his *wilāyah* (spiritual authority) to this remarkable degree. In terms of both developmental and legislative *wilāyah*, his soul holds dominion over all creatures across the world.

In their writings on Amir al-Mu'minin, scholars of Sunni tradition have noted that among the knowledge he provided about the unseen was information regarding his martyrdom in several instances. Shia, Sunni, and Ibn Abī al-Ḥadīd in sharḥ Nahj al-Balāghah mention that one of the remarkable phenomena associated with Amir al-Mu'minin (peace be upon him) is that, following his martyrdom, every stone lifted from the ground in Bayt al-Muqaddas (Jerusalem) was found to have fresh blood underneath it.[139&140&141] The presence of blood is attributed to the fact that his spirit has triumphed over all souls, even those of the deceased. Given this, if a person connects with this spirit and seeks intercession through it before God, is it not plausible that such a spirit could intercede on their behalf?

Maytham Tammar says: One night, we left Kufa with Amir al-Mu'minin (peace be upon him). He prayed four rak'ahs in Joafi Mosque and then began to pray:

إلهي كيف أدعوك و قد عصيتك، و كيف لا أدعوك و قد عرفتك؟! حبك في قلبي مكين...

Amir al-Mu'minin Ali left the mosque, and I followed him until we reached the midst of the dark desert and palm groves of Kufa. Amir al-Mu'minin said, "O Maytham, stop!" He drew a line before me and instructed, "Do not cross this line; you are not permitted to proceed any further." I stood there while His Holiness moved on until he was out of sight and no longer discernible. A considerable amount of time passed, and there was no news of him.

I became very anxious and said, "My Lord, Amir al-Mu'minin is alone in this desert and surrounded by many enemies. The Kharijites are eager for his blood, and if they find him now, alone in this desert and palm grove, and martyr him, who will know? Why am I just standing here?!" I was conflicted, torn between whether to stay or to follow. If I went, I had not been permitted by my master; if I stayed, how could I bear it? Ultimately, I ventured a long way and found that the Holy Presence stood near a well and engaged in conversation.

When he heard the sound of footsteps, he asked, "Who is there?" I replied, "I am Maytham." He said, "Did I not tell you not to come?" I responded, "O my Lord, I did not intend to disobey, but I could not bear the thought of leaving you alone in this perilous desert." Amir al-Mu'minin asked, "Did you hear anything about my conversation?" I said, "No, I only heard the sound of your voice, but I did not understand the content. Amir said:

و في الصدر لُبانات
إذا ضاق لها صدري
نكتُ الأرض بالكف
و أبديت لها سري
فمهما تنبت الأرض
فذاك النبت من بذري.[142]

There are so many thoughts and secrets within my heart that sometimes become overwhelming and burdensome, and I find no one to confide in or entrust with these secrets. Nevertheless, one must endure them. I go into the heart of the desert, where I dig into the earth with my hands and bury my secrets within it. Thus, the plants that grow from this soil will be connected to these secrets, ensuring that the world does not forget them and that they are preserved indefinitely.

This is the essence of *Wilāyah*: our faith, the Quran, and our lives are all the fruits of the efforts of Amir al-Mu'minin and his universal *Wilāyah*. *Wilāyah* has encompassed our souls, linking our worldly existence and the hereafter with Amir al-Mu'minin. We are grateful to be believers and have embraced the Quran as our guide. We hope that our prayers will be answered through the blessings of His Holiness.

All Shiite scholars record and also noted by Sunni historians in *Tārīkh Baghdād*, that on the journey to the Battle of Siffin, when the army left Hillah and was traveling from Anbar to Siffin, they became very thirsty with no water available in the middle of the desert. The soldiers informed Amir al-Mu'minin of their predicament. He instructed them to move on a little further. After traveling a short distance, Amir al-Mu'minin directed them to dig into the ground. They dug and removed the soil until they reached a large stone.

Amir al-Mu'minin (peace be upon him) broke the stone with a pickaxe, and water emerged from beneath it, rising to the surface. The entire group drank and filled their water containers.

The historical account in *Tārīkh Baghdād* continues: Before drinking, the people split into three groups. One group, mistaking a mirage for water, moved in that direction but found none. Another group traveled several kilometers toward a riverbank, while a third group, which included the narrator of this account, Abu Sa'id 'Aqisa, remained with Amir al-Mu'minin. He witnessed this miracle and drank the water. After traveling several kilometers further, the water became scarce again. Amir al-Mu'minin continued with the army, but some soldiers, including myself, wanted to return to the well to refill our containers.

We returned to the location but found neither a well nor any water. Nearby, there was a church inhabited by a Christian monk. We inquired about the water. The monk replied, "What water?" We explained that Amir al-Mu'minin had ordered the digging and that water had sprung from the rock. The monk responded, "There is no water here at all. I have lived here for many years, and there has never been any water." When we described the incident in detail, the monk said, "Only a prophet or the prophet's guardian would know about such a well and be able to bring forth water from it. The person with you is either a prophet or the prophet's successor. If he can reveal it, he must be one of them; otherwise, it is beyond anyone else's capability.[143]

Amir al-Mu'minin is the heart of the realm of possibilities and the absolute guardian of God's creation. We claim to be his Shia, though we may sometimes overstate this, as true adherence to his path requires conditions and commitments that are challenging to embody fully. We pray that God transforms this aspirational claim into a reality, allowing it to serve as a bridge to the truth. What is certain is that we are devoted followers, and the generosity of Amir al-Mu'minin, peace be upon him, is vast. He grants the blessings of the malakut (Realm of Dominion) to all who love him, satisfying everyone's needs. His table is not limited, and his provisions are boundless, as he is the absolute guardian appointed by God, sustaining the entire world.

Therefore, let us cleanse and prepare our hearts tonight, and through the intercession of Amir al-Mu'minin, ask God to forgive all our sins. Let us pray that He prevents us from committing further sins and does not abandon us in the remaining days of our lives!

In every request we make to God, we should always include *'Āfīat*. *'Āfīat* encompasses wellness, health, salvation, success, piety, and asceticism. A long life or great wealth may not always be beneficial and could lead to difficulties and spiritual darkness. One might achieve pride and glory, but if these lead to one's downfall, there is no *'Āfīat* in them. True *'Āfīat* involves purifying the heart from worldly desires and increasing certainty in faith. It means departing from this world with a smile and peace. *'Āfīat* is having a heart free from sadness, focused not on the material world but on the hereafter, having forgotten the temptations of this life.

One day, Amir al-Mu'minin (peace be upon him) was passing by a group of people engaged in a discussion. One person said that the best years are such and such, and another claimed that the best month is Ramadan. Someone else mentioned that the best days are the Day of Qadr, while another said the best hours are the last hour of Friday, near sunset, when prayers are answered. His Holiness stopped to listen and then remarked:

"All that you have said is good, but the best days, the best hours, and the best years are those in which when a person is ready to leave this world and transition to the next, he does so with pride. He should depart with a joyful heart, with his gaze fixed on the hereafter and not on this world. A person should not leave with a heart filled with constriction, regret, or repentance. That moment, when the letter of deeds is given to a person, and they are invited to the sacred realms, is more precious than all other times."[144]

Tonight marks the night of his martyrdom, a profound tragedy for all Muslims. Amir al-Mu'minin had foretold his martyrdom on several occasions during this holy month. On one such occasion, he spoke to Imam Hasan, Imam Husayn, and his other children, recounting his interaction with the Prophet Muhammad (peace be upon him). He said: One day, I was in the company of the Prophet when he turned to me and asked:

يا عليّ، أ تَعرِفُ مَن أشقَى الأوّلين.

'O Ali, do you know who is the most wicked among the predecessors?'

I replied, 'It was the one who hamstrung the blessed she-camel of the Thamūd, the one who pursued the innocent camel of the Prophet Ṣāliḥ and killed it.' Then the Prophet asked:

يا عليّ، أ تَعرِفُ مَن أشقَى الأخرين.

'O Ali, do you know who is the most ruthless and evil among the last?'

I replied, 'I do not know!'

مَن يَخضِبُ هذه مِن هذه.

At this point, His Holiness touched my beard and said: It is the one who will dye this beard with the blood from this forehead.' He is the most wicked person who will appear at the end of times.[145]

Imam Ali was delivering a sermon from the pulpit when he said, "This year, you will go to Hajj, but I will not be among you.[146]

One day, Amir al-Mu'minin (peace be upon him) turned to Imam Hasan (peace be upon him) and asked, "O Abu Muhammad, how many days have passed since the beginning of Ramadan?" Imam Hasan replied, "My dear father, thirteen days have passed." Then he asked, "O Aba Abdullah, how many days are left in Ramadan?" Sayyid al-Shuhada (Imam Husayn) answered, "Dear father, seventeen days remain." Amir al-Mu'minin touched his beard and said, "By Allah, the time is near when the divine promise will be fulfilled, and this beard will be smeared with the blood from my forehead."[147]

During these days, Amir al-Mu'minin (peace be upon him) had a dream, which he narrated to Imam Hasan. He said, "I saw in a dream that Gabriel was standing atop Mount Abu Qubays in Mecca. He took two stones from there, held them in his hands, and came to the top of the Kaaba, where he forcefully smashed them above the House of God. The stones were crushed into particles, and every particle fell into one of Mecca's houses and Medina's houses. Do you know what this means?" Imam Hasan (peace be upon him) replied, "Dear father, I do not know." Amir al-Mu'minin then said, "Soon I will be martyred, and the tragedy of my death will shake the world. Every house in Mecca and Medina will mourn my loss."[148]

During the holy month of Ramadan, Ḥaḍrat used to break his fast on different nights: one night at the house of Ḥaḍrat Imam Ḥasan, one night at the house of Ḥaḍrat Imam Husayn, and one night at the house of Ḥaḍrat

Zaynab, the wife of Ḥaḍrat Abdullah bin Ja'far. It is reported in many hadiths that Ḥaḍrat Ali (peace be upon him) would not break his fast with more than three bites. When asked about this practice, he would respond, "The divine decree is approaching, and I do not wish to embark on the journey to the hereafter with a full stomach."[149]

On the night of the 19th, Ḥaḍrat was at the house of Ḥaḍrat Umm Kulthum. She, the narrator of this hadith, recounts: My father came home and prayed a few rak'ahs of Maghrib prayer. I had prepared a plate of food for him to break his fast, which included two pieces of barley bread, a bowl of milk, and a bowl of salt. After praying several rak'ahs, he looked at the food and said: 'O dear daughter, have you prepared two different kinds of food for me? Don't you know I follow my brother and cousin, the Messenger of God? The world is reckoning in its lawful (*ḥalāl*) and punishment in its unlawful (*ḥarām*). The more convenient and luxurious the food and clothing of a person in this world, the longer their standing before God will be on the Day of Judgment!' He said, 'I will not break my fast until you take some of this.' I took the bowl of milk, and Ḥaḍrat took several bites of the barley bread with salt and began his prayers.[150]

Ḥaḍrat prayed extensively that night, and unlike other nights when he would leave the house late, he did not leave the house that night. He was very anxious, as if he were waiting for something significant. He would recite Surah Ya-Sin and often say:

لا حول و لا قوة إلا بالله العلي العظيم.

'There is no power or strength except with Allah, the High, the Most High.'

Sometimes he would say:

اللهم بارك لي في الموت.

God, bless me with death and bless me with your meeting.

I said, "Dear Father, tonight you are different from the previous nights. What is the matter?" He said, "God's decree is about to arrive." I asked, "Dear father, which decree of God?" He replied, "The promise that the Prophet of God made to me will be fulfilled on the morning of this night, and its signs are becoming apparent." He would leave the room and look at the sky, saying:

والله ما كَذبتُ و لا كُذِّبتُ؛ و إنّها اللّيلة [التي وُعدتُ بها]!

By Allah, I have not lied nor been lied to; this is indeed the night I was promised!

لم يزل قائمًا و راكعًا و ساجدًا.

Ḥaḍrat would stand, bow, or prostrate in prayer, continuously reciting the Qur'an until just before the morning call to prayer. At that time, Ibn Nabbah began the call to prayer.

Ḥaḍrat Ali renewed his ablution and prepared to go to the mosque. I said, "Dear father, your demeanor differs from other nights tonight. If you believe that a calamity is about to occur to you tonight, then allow Ja'dah bin Hubayrah Makhzumī, the nephew of the Prophet and a prominent figure of

the time, as well as the son of Ammhanī (the sister of Amīr al-Mu'minīn), to accompany you to the mosque and pray." Ḥaḍrat said, "Is it possible to escape from God's decree? It is a divine order, and I follow the path to heaven and eternal happiness. It is not possible to defy the divine will."[151]

As soon as Ḥaḍrat was about to leave the house, some ducks inside grabbed his clothes with their beaks and made a commotion as if trying to hold him back. He responded: "Leave them, for they are harbingers of mourning that follow the cries of lamentation!"

دَعوهُنَّ؛ فإنَّهُنَّ صَوائحُ تَتبَعُها نَوائح.

Imam Ali came out of the house, but the door hook caught on his belt and opened it. As he fastened his belt, he remarked:

أُشدُدْ حَيازيمَكَ لِلمَوتِ، فإنَّ المَوتَ لاقيكا
و لا تَجزَعْ مِنَ المَوتِ، إذا حَلَّ بِناديكا
و لا تَغتَرَّ بالدَّهرِ و إن كان يُوافيكا
كَما أضحَكَكَ الدَّهرُ، كَذاكَ الدَّهرُ يُبكيكا.

O Ali, brace yourself, for death draws near,
When it arrives, hold, not fear.
Don't be fooled by time's shifting face,
For it will turn from joy to disgrace.
As time has made you laugh with glee,
So, too, it will bring tears, you'll see.

Ḥaḍrat Ali entered the mosque. The lights of Kufa mosque were off. He went to the top of the Minaret and said the adhān so that all the people of Kufa heard his voice. He came down from the minaret and woke people up for prayer:

الصَّلاة، الصَّلاة! قوموا عن نَومَتِكُم أيّها المؤمنون! الصَّلاة، الصَّلاة![152]

Prayer, prayer! Rise from your sleep, O believers! Prayer, prayer!

خَلّوا سَبيلَ الجاهِدِ المُجاهِدِ
فى اللهِ ذى الكُتبِ و ذى المشاهِدِ
فى اللهِ لا يَعبُدُ غيرَ الواحِدِ
و يوقِظُ النّاسَ إلى المساجِدِ.[153]

Open the path for this seeker true,
A Mujāhid in God's name, through and through!
A man of divine books and fields of strife,
Who worships none but God, leading a devout life.
He calls the faithful to prayer's embrace,
Waking hearts to the mosque's sacred space.

Ibn Muljam, along with two accomplices named Wardān and Shabīb, was in the mosque plotting to kill Ḥaḍrat. All three carried sharp, poisoned swords and had conspired together.

Ḥujr ibn ʻAdī, who was awake and praying in the Kufa mosque until the morning, recounts: "As the time for the morning call to prayer approached, I saw Ashʻath ibn Qays say to Ibn Muljam, 'O Ibn Muljam, the morning call to prayer is near, get up! Don't delay, or you will be disgraced later!' Hearing this, my heart was alarmed, and I realized they intended to kill Ali. I rushed to inform Amir al-Mu'minin of their sinister plans. When I returned to the

mosque, everything was already over, and people from the surrounding areas had gathered there. [154]

Amir al-Mu'minin, peace be upon him, had fallen in the miḥrāb and, placing the dust of the miḥrāb on his head, declared: 'I have triumphed by the Lord of the Kaaba.'

فُزتُ وَ ربِّ الكعبة.

منها خلقناكم و فيها نعيدكم و منها نخرجكم تارةً اخرى.

From the earth, We created you, and into it, We will return you; from it, We will extract you another time. (Quran 20:55) [155]

Gabriel called out between heaven and earth:

تهدّمت والله أركان الهدى.

I swear to God, the foundations of faith are broken.

و انطمست أعلام التقى.

The bright stars turned dark.

و انفصمت العروة الوثقى.

The strong rope of the wilāyah has been broken.

أيّها النّاس، قُتل عليّ المرتضى، قُتل ابن عمّ المصطفى، قُتل وصيّ المجتبى!

O people of the world, they killed Ali, the Prophet's cousin, Mujtabas successor; they killed the Imam of the time!

Opposite winds were blowing; the sky darkened, the doors of the mosque of Kufa were banging, and Gabriel's voice was raised between the sky and the earth and reached the house of Amir al-Mu'minin. Ḥaḍrat Zaynab, Umm Kulthum, Hasan, Husayn, and other children of that Ḥaḍrat raised a call:

وا أبتاه! وا أبتاه! وا عليّا! وا أمير المؤمنينا.

Oh, my father! Oh, my father! Oh, Ali! And oh Amir Al-Mu'minīn.[156]

9

Philosophy of Prayer and Response Conditions (2)

Tehran, Qaim Mosque, the night before the 21st of Ramadan, 1397 AH

أعوذ بالله من الشّيطان الرّجيم
بسم الله الرّحمن الرّحيم
بارئ الخلائق أجمعين باعث الأنبياء و المرسلين
و الصّلاة و السّلام على أشرف السّفراء المكرّمين، خاتم الأنبياء و المرسلين
حبيب إله العالمين، أبي‌القاسم محمّد و على آله الطّيّبين الطّاهرين
و لعنة الله على أعدائهم أجمعين من الآن إلى يوم الدّين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All-Beneficent, the Most Merciful
Creator of all creatures, sender of prophets and messengers.
May blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest Abū al-Qāsim Muhammad and upon his pure family.
May Allah's curse be upon all their enemies until Judgment Day.

Allah the Wise said in the Holy Book:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.

I am near when My servants ask you, [O Muhammad], concerning Me. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Quran 2:186)

It was previously mentioned that the foundation of religion is worship, and the foundation of worship is prayer. Prayer is the essence of worship, and the character and standing of a believer and religious person are closely tied to the quality of their supplication and connection to their ultimate goal and God. The more profound and sincere this connection, the stronger the person's faith and the more stable their certainty. Conversely, a weaker connection reflects a diminished degree of spiritual success.

Prescribed conditions for prayer have been established, including the glorification, worship, and praise of God as a preliminary step. This involves enumerating His sublime attributes and beautiful names and acknowledging His immense power and grandeur. Additionally, individuals are encouraged to reflect upon and express gratitude for God's countless blessings before supplicating.[157] This approach is exemplified in all supplications attributed to the Fourteen Infallibles (peace be upon them). For instance, the 'Al-Iftitāḥ Supplication,' recited during the nights of Ramadan, commences with an effusive praise of God:

اللهم إني أفتتح الثناء بحمدك و أنت مسدد للصواب بمنك...

O Allah, I begin the glorification with praise of Thee; Thou, from Thy bounties, freely gives out the truth and salvation.

Then the supplication enumerates and praises God's attributes and then requests:

اللهم إني أسألك قليلا من كثير مع حاجة بي إليه عظيمة...[158]

O Allah, I ask for some from much, amid my many needs for which I entirely depend on Thee, and, since eternity...

Within the Supplication of Kumayl, we find:

اللهم إني أسألك برحمتك التي وسعت كل شيء، و بقوتك التي قهرت بها كل شيء، و خضع لها كل شيء...

O Allah, I ask You by Your mercy, which embraces all things, and by Your strength, through which You dominate all things and toward which all things are humble.

He counts the attributes of God one by one and then says:

اللهم اغفر لي الذنوب التي تهتك العصم...[159]

O Allah, forgive me for those of my sins which tear apart safeguards...

In Du'a Al-Sabah, we have:

اللهم يا من دلع لسان الصباح بنطق تبلجه، و سرح قطع الليل المظلم بغياهب تلجلجه...

Oh God, He who extended the morning's tongue in the speech of its dawning and dispatched the fragments of the night into the gloom of its stammering.

Then he begins to pray:

و افتح اللهم لنا مصاريع الصباح بمفاتيح الرحمة و الفلاح...[160]

O Allah, open the morning doors with the keys of mercy and success.

Indeed, when an individual solicits a favor from a distinguished person, it is customary to first extol their virtues before making the request.

Another prerequisite for prayer is certainty — a firm belief in God's ability to fulfill human needs, unclouded by doubt or suspicion. Prayers offered with unwavering conviction are assured of being answered.[161]

Persistence, or *ilḥāḥ*, is another essential aspect of supplication. When individuals earnestly seek something beyond their capacity to provide and recognize divine providence as the sole solution, their entreaties should be fervent.[162] However, doubt can temper this intensity, as the adage states:

أزمّة الأمور طرّاً بيده
و الكلّ مستمدّة من مدده.[163]

All matters, intricate and complex, are under His control, and the entire universe relies on His support.

A selected verse from the prayer of Amir al-Mu'minin, peace be upon him, states:

علماً بأنّ أزمّة الأمور بيدك و مصادرها عن قضائك.[164]

Because they know that you are in control and everything originates from your qaḍā(decree) and judgment.

One condition for prayer is that a person should pray when free from worldly distractions, as this is when God's mercy descends. However, if one's focus shifts or divine wrath is impending, the prayer may lose its significance and efficacy.[165]

The late Kulaynī narrated in Al-Kāfī from Amir al-Mu'minin (peace be upon him) that a person should not forget to pray in four specific situations:

إغتنموا الدّعاء عند أربع: عند قراءة القرآن و عند الأذان و عند نزول الغيث و عند التقاء الصفّين للشّهادة.[166]

Take advantage of supplication in four instances: during the recitation of the Qur'an, at the time of the Adhān (call to prayer), when rain descends, and when two ranks meet in battle for martyrdom.

When reciting the Qur'an, you are conversing with God and listening to His words. Therefore, prayers are likely to be answered after recitation.

The prayer made after the call to prayer is highly recommended because it aligns with essential aspects of faith. By reciting Takbīr ("Allahu Akbar") and Taḥmīd ("al-Hamdu lillāh") and bearing witness to the monotheism and prophethood of the Prophet Muhammad (peace be upon him), you engage in a significant act of worship. This practice reaffirms your connection with God and follows the Prophet's tradition, making your supplication even more powerful and likely to be answered.

In Kāfī, Imam Sadiq(peace be upon him) states:

أطلبوا الدّعاء في أربع ساعات: عند هبوب الرّياح و زوال الأفياء و نزول المطر و اوّل قطرة من دم القتيل المؤمن؛ فإنّ أبواب السّماء تفتح عند هذه الأشياء.[167]

Prayer is recommended in four specific circumstances: when the wind blows, as shadows recede, at sunset, and during rainfall. Additionally, prayer is encouraged upon witnessing the first drop of a martyr's blood.

In the Holy Qur'an, God says:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا.

Glorify your Lord's praise before the sun rises and sets. (Qur'an 20:130)[168]

It is highly recommended to offer prayers during celestial precipitation and immediately upon the initial effusion of a martyr's blood. These instances are considered exceptionally auspicious, as the gates of heaven are believed to be open, significantly increasing the probability of supplication acceptance.

Tonight marks the twentieth night of Ramadan, and we are fortunate to have gathered here in this mosque under favorable conditions for prayer. We have engaged in Quranic recitation, worship, and supplication, and we must persevere in these acts, entrusting our affairs to God's divine will.

This night also signifies the martyrdom of Amir al-Mu'minin, the unparalleled gem of the universe, the sole sovereign of the realm of possibilities, and the radiant sun illuminating the celestial domain. Let us elevate our prayers during this solemn occasion as if we were at the Imam's shrine. With His blessings as a conduit of divine grace and the catalyst for earthly abundance, may God bestow His favor upon us and answer our supplications.

I urge you all to seek divine forgiveness by repenting for your transgressions. Subsequently, offer prayers for your personal needs, the resolution of challenges, the imminent return of the Imam of the Age, and the acceleration of his reappearance. Pray for spiritual purity, unwavering faith, and meaningful life, culminating in a blessed and peaceful hereafter.

Amir al-Mu'minin, peace be upon him, made several wills recorded in authentic books.[169] One of his wills is mentioned in furūʿ Kāfī of the late Kulaynī. Ibn Shuʿba al-Ḥarrānī also mentions it in Tuḥaf al-ʿUqūl.[170]

The will of Amir al-Mu'minin, which is about prayer, zakat, benevolence, taking care of orphans and the poor, Hajj to the House of God, and other areas, according to his saying, is not reserved for Imam Ḥasan, Imam Ḥusayn. Still, it says, "Whoever May this my will reach him."

Being designated as beneficiaries in this bequest elevates our stature and honor immensely, as we are now the recipients of Amir al-Mu'minin's testament. Any act of defiance against this will is likely to have severe consequences. We find support for this assertion in the Holy Quran, which states;

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

An individual who desires to depart this world may designate an executor. Such an executor is obligated to adhere strictly to the terms of the will. Any alterations or modifications to the will's provisions made arbitrarily by the executor constitute a transgression for which they will be held accountable. God is omniscient and fully cognizant of any such deviations. (Quran 2:181)

We should listen to Amir al-Mu'minin's will, peace be upon him, and ask God to enable us to act accordingly.

Excerpts from the will of Amir al-Mu'minīn (peace be upon him) on the 19th of the holy month of Ramadan are:

بسم اللّه الرّحمن الرّحيم.

In the Name of Allah, the All-Beneficent, the Most Merciful

هذا ما أوصى بِهِ عليّ بنُ أبيطالب: أوصى أنّه يَشهدُ أن لا إله إلاّ اللّهُ وحدهُ لا شريکَ لهُ و أنّ مُحمداً عبدُهُ و رسولُه، (أرسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)[171]، صلّى اللّه عليهِ و آلهِ، ثمّ (إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)[172].

Ali bin Abi Talib testifies to the oneness of God and that Muhammad is the servant of God and the Messenger of God, whom God sent with guidance to lead people to the world of monotheism and knowledge. God has sent him with true religion until his religion prevails over other faiths, opinions, and beliefs, even though it displeases the polytheists. So, my prayer, worship, life, and death are dedicated to God. The Lord and Creator of the world has no partner, and I am responsible for this matter, testifying that I am one of the Muslims.

ثمّ إنّی أوصيکَ يا حسنُ و جميعَ أهلِ بيتی و وُلدی و مَن بلغهُ کتابی، بتقوی اللّه ربّکُم(وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)[173].

So honestly, I make you my executor, my son Hasan, and all my family and my children executors, and whoever receives this my will and this writing of mine. I commend you to the piety of God, who is your Lord, and I bequeath you that death should not overtake you except by Islam and submission to the commands of God.

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)[174]، فإنّی سمعتُ رسول اللّه صلّی اللّه عليهِ و آلهِ يقولُ: «صلاحُ ذاتِ البَينِ أفضلُ مِن عامّةِ الصّلاةِ و الصّيامِ؛ و أنّ المُبيرةَ الحالقةَ لِلدّينِ فسادُ ذاتِ البَينِ.» و لا قوّةَ إلاّ باللّهِ العليّ العظيم.

Hold firmly on God's rope, be of one heart, direction, and goal, and do not be divided. I heard the Prophet of God saying, "If someone makes amends between two people who have misunderstandings with each other, his reward is more significant than all prayers and fasting; and that which uproots and removes the foundation of religion is corruption and fueling the fire of animosity between two people.

اُنظُروا ذوی أرحامِكُم فصِلوهُم، يُهوِّنُ اللّهُ عليكُم الحِساب!

Look at your relatives, investigate their conditions, take care of them, bond with them, and maintain good relations among yourselves so God will reward you for this act and make justice easy on the Day to come!

اللّهَ اللّهَ فی الأيتام! فلا تُغِبّوا أفواهَهُم و لا يَضيعوا بحضرتِكُم! فقد سمعتُ رسول اللّه صلّی اللّه عليهِ و آلهِ يقولُ: «مَن عالَ يتيمًا حتّی يَستغنی أوجبَ اللّهُ عزّوجلّ لهُ بذلکَ الجنّةَ، كَما أوجبَ لآكِلِ مالِ اليَتيم النّارَ.»

Consider God about the orphans! Don't let them go hungry! Take care of them, and lest their rights be lost in your sight! I heard from the Prophet of God that he said: Whoever takes care of an orphan to such an extent that the orphan becomes self-sufficient and independent in his affairs, God will

reward him with Paradise. God has made fire obligatory for the one who destroys the property of an orphan.

اللَّهَ اللَّهَ فِي الْقُرْآنِ! فَلا يَسْبِقُكُمْ إِلَى الْعَمَلِ بِهِ أَحَدٌ غَيْرُكُمْ!

Consider God about the Qur'an and in its practice. Lest people other than you, who do not have your religion, practice the Qur'an, use the Qur'an's appearances, and get ahead of you in the practice of the Qur'an!

اللَّهَ اللَّهَ فِي جِيرَانِكُمْ! فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْصَى بِهِمْ! وَ مَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُوَرِّثُهُمْ!

Consider God about your neighbors! Your prophet always bequeathed to his neighbors! The Messenger of God was constantly bequeathing to the neighbors to the extent that we thought that the closeness of the neighbor to man is to the extent that the Prophet wants to make them man's heirs!

اللَّهَ اللَّهَ فِي بَيْتِ رَبِّكُمْ! فَلا يَخْلُوا مِنْكُمْ مَا بَقِيتُمْ! فَإِنَّهُ إِنْ تُرِكَ لَمْ تُنَاظَرُوا! وَ أَدْنَى مَا يَرْجِعُ بِهِ مَنْ أَمَّهُ أَنْ يُغْفَرَ لَهُ مَا سَلَفَ!

Consider God in the house of your Lord in Hajj and Umrah and visit the Sacred House! As long as you live, don't leave that house alone. Know that no mercy will be revealed if God's house is abandoned, and no one visits it. The lowest reward for someone who intends to go to God's house is that all his past sins are forgiven.

اللَّهَ اللَّهَ فِي الصَّلاةِ! فَإِنَّهَا خَيْرُ الْعَمَلِ، إِنَّهَا عَمُودُ دِينِكُمْ!

Consider God about prayer! Prayer is the best of actions and is the pillar of your religion!

اللَّهَ اللَّهَ فِي الزَّكَاةِ! فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ!

Consider God in paying zakat and give your zakat because it extinguishes the wrath of your Lord!

اللَّهَ اللَّهَ فِي شَهْرِ رَمَضَانَ! فَإِنَّ صِيَامَهُ جُنَّةٌ مِنَ النَّارِ.

Consider God about the month of Ramadan. Fasting during Ramadan is like a shield against the fire of hell.

اللَّهَ اللَّهَ فِي الْفُقَرَاءِ وَ الْمَسَاكِينِ! فَشَارِكُوهُمْ فِي مَعَايِشِكُمْ.

Consider God about the poor and the needy! And share them in your livelihoods.

اللَّهَ اللَّهَ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ! فَإِنَّمَا يُجَاهِدُ رَجُلانِ: إِمَامُ هُدًى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ بِهُدَاهُ.

Consider Allah about jihad with your possessions, with your lives, and with your tongues, and fight in the way of Allah! Only two groups strive in the way of God: one is the leader who has taken the reins of the people's affairs due to guidance and insight and is the true and just Imam for the people; The other is the one who obeys such an Imam and follows his advice. (And the rest of the people are not Mujāhid).

اللَّهَ اللَّهَ فِي ذُرِّيَّةِ نَبِيِّكُمْ! فَلا يُظْلَمُنَّ بِحَضْرَتِكُمْ وَ بَيْنَ ظَهْرَانَيْكُمْ، وَ أَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ!

Consider God; consider God about the progeny of your Prophet! May they not be oppressed among you and in your presence or absence! Lest they be oppressed in your city; you can repel them but not defend them!

اللَّهَ اللَّهَ فِی أَصحابِ نَبِیِّکُم الَّذِینَ لَم یُحدِثُوا حَدَثًا و لَم یُؤوُوا مُحدِثًا! فإنَّ رسولَ اللهِ صلّی اللهُ عَلَیهِ و آلِهِ أوصَی بِهِم، و لَعَنَ المُحدِثَ مِنهم و مِن غیرِهِم و المُؤوِی لِلمُحدِثِ!

Consider God about the companions of your Prophet - those companions who did not introduce innovations in the religion, did not create incidents, and did not harbor any innovators! The Prophet of God commanded those holy companions. Still, he cursed those people of his companions who made a hadith in the religion and brought a new religion in the name of the Prophet's Sunnah and introduced heresy. He also cursed those people from among his companions and from other than his companions who gave shelter and help to those people who were heretics and created incidents in the religion!

اللَّهَ اللَّهَ فِی النِّساءِ و فِی ما مَلَکَت أیمانُکُم! فإنَّ آخِرَ ما تَکَلَّمَ بِهِ نَبِیُّکُم علیه السّلام أن قال: «أُوصِیکُم بِالضَّعِیفَینِ: النِّساءِ و ما مَلَکَت أیمانُکُم!»

Consider God; consider God about women and your property! You should be very kind and merciful to the maids and slaves! The last words that your Prophet said were: "O people, I bequeath you to two weak tribes that you respect their rights: one is the tribe of women, and the other is what you own.

الصَّلاةَ الصَّلاةَ الصَّلاةَ!

Prayer, prayer, prayer.

لا تَخافوا فِی اللهِ لَومَةَ لائِمٍ! یَکفِکُمُ اللهُ مَن آذاکُم و بَغَی عَلَیکُم!

Do not be afraid of anything in the way of God, and do not fear the blame of any blamer! God Himself is sufficient for the people who want to hurt you and oppress you! You move in the way of God, and do not be afraid; God will protect you!

(وَقُولُوا لِلنَّاسِ حُسنًا)[175]، کَما أمَرَکُمُ اللهُ عَزَّ وَجَلَّ!

Treat people well! Have a pleasant language, give good orders, and do not invite anyone to do evil because God Almighty has commanded you to do so!

و لا تَترُکُوا الأمرَ بِالمَعرُوفِ و النَّهیَ عَنِ المُنکَرِ، فَیُوَلِّیَ اللهُ أمرَکُم شِرارَکُم ثُمَّ تَدعُونَ فَلا یُستَجابُ لَکُم عَلَیهِم!

Don't leave enjoining the good and forbidding the evil. If you leave, God will empower bad people to take control of your affairs, and then no matter what you pray for, it will no longer be answered!

و عَلَیکُم -یا بَنِیَّ- بِالتَّواصُلِ و التَّباذُلِ و التَّبارِّ، و إیّاکُم و التَّقاطُعَ و التَّدابُرَ و التَّفَرُّقَ!

O my children, it is necessary and obligatory for you to connect, unite, and be devoted to each other. Do not hesitate to give money to each other and do good to each other. Don't turn your backs on each other and choose to separate because this will cause kindness, affection, closeness, and unity to be cut off between you!

(وَتَعَاوَنُوا عَلَى ٱلبِرِّ وَٱلتَّقوَىٰ وَلَا تَعَاوَنُوا عَلَى ٱلإِثمِ وَٱلعُدوَٰنِ وَٱتَّقُوا ٱللَّهَ إِنَّ ٱللَّهَ شَدِیدُ ٱلعِقَابِ)[176].

Extend mutual assistance in righteousness and piety, and do not assist one another in sin and aggression. Be mindful of God; indeed, God is severe in punishment.

حفظكم الله من أهل بيت، و حفظ فيكم نبيكم! أستودعكم الله و أقرء عليكم السلام و رحمة الله و بركاته!

May God protect all of you who are members of my household, and may God protect your Prophet among you! (That is, preserve the tradition and religion of the Prophet in your hearts so that your existence is always associated with the Prophet and the life of the Prophet is in your hearts.)

I commend you all to God's care. Farewell to you all and may you all be well. May God's peace, mercy, and blessings be upon you.

لا إله إلا الله، لا إله إلا الله.

There is no god but God; there is no god but God.

After this will, Ḥaḍrat Ali constantly said: "There is no god but God, there is no god but God!" until his blessed soul departed to the realm of the kingdom.[177]

We implore Divine guidance that His Holiness' authority may assist us in fulfilling his will henceforth. Let us demonstrate our reverence by adhering to prayer, zakat, Ramadan fasting, Quranic teachings, Hajj pilgrimage, support for the impoverished and orphaned, respect for women, and all other directives outlined by His Holiness in this testament.

Muhammad ibn al-Hanafiyya narrates in *Bihar al-Anwar* that on the nineteenth night of Ramadan, the symptoms of poisoning manifested on the steps leading to his father, Amir al-Mu'minin. That night, his father could not pray while standing and instead prayed seated until dawn. Due to the severity of the poison, he was unable to sleep and spent the entire night conversing with his family, sharing insights into the unseen realm, and offering words of comfort. When morning arrived, he instructed that the door be opened to receive visitors. We opened the door, and people came in droves to visit my father. My father used to say:

سلوني قبل أن تفقدوني.

Ask whatever you want before you can't find me anymore!

When questions were posed to him, he responded, 'Feel free to ask anything you'd like, but please keep your inquiries concise.

Ḥujr ibn ʿAdī, one of the noble companions of His Holiness, stood up and recited a few lines of poetry in lamentation of the murderers and enemies of Ḥaḍrat Ali. Amir al-Mu'minin said: How are you when they ask you and tell you to dislike Ali? He said: I swear to God, if they cut me to pieces under the sword and set me on fire, I will not break my bond with you. Amir al-Mu'minin, peace be upon him, prayed for him.[178]

Later, Ibn Muljam was brought in. Ḥaḍrat Umm Kulthum turned to Ibn Muljam and said: "O Ibn Muljam, you have done a horrible thing! If Amir al-Mu'minin recovers, woe to you! Ibn Muljam said: How can Amir al-Mu'minin get better?! So why are you crying? Are you crying for me or Ali? I bought a sword for a thousand dirhams and gave it a thousand dirhams of poison. I struck such a blow that they would all die if they divided it among the world's people.[179]

Aṣbagh b. Nubātah says: I entered and saw that Amir Mu'minin raised one leg, put it on the ground, and then the other leg due to the pain.

The narrator says that Ali's situation was getting worse hour by hour, and he said to close the house door so no one would visit him anymore. He ordered all the boys and girls to come. The dhikr of that Ḥaḍrat was "There is no god but Allah," and that's it! Almost a third of the night passed, and Ali's body was sweaty. The sweat fell from his blessed forehead, and his moaning became silent.

Ali wiped the sweat from his forehead and said: I heard the Messenger of God saying: When the death of a believer approaches, his forehead sweats and his moaning becomes silent.

Imam Hasan said, "Dear father, your words suggest a profound disillusionment." Ali replied, "My son, I will not be with you much longer. Four nights ago, on the night preceding the Battle of Badr, I remained awake until dawn. During this vigil, I was granted a divine vision. I addressed the Prophet, saying, 'O Messenger of God, the suffering I have endured at the hands of this nation, their enmity, cruelty, and oppression are immeasurable.' The Prophet instructed me to pray. I supplicated, 'O God, let wicked individuals govern them after me and grant me the company of the righteous in place of them.' The Prophet replied, "O Ali, your prayer has been answered, and you will be our guest three nights from now." My son Hassan, tonight, is the third night.

Then Ali told Imam Hasan: 'I entrust you to conduct yourself with patience and forbearance after my departure and to treat your brothers with kindness and compassion. Care for them all and be especially considerate towards your brother Muhammad bin Hanafiyyah. I hold him dear, as he is your father's son. However, Husayn is Zahra's son and your esteemed brother, and there is no need for further testament or instruction.'

Imam Hasan was weeping profusely. Amir al-Mu'minin, peace be upon him, said, "I implore you, by my life and my authority over you, to cease weeping."

Ali fainted, and the Master of Martyrs (Sayyid al-Shuhada), upon whom be peace, wept inconsolably, his eyes swollen and red from the intensity of his grief. His tears fell upon the face of the Commander of the Faithful, who awoke to embrace Imam Husayn, saying, "By my right over you, I implore you, do not weep!" I witnessed your tears in the heavens, causing the celestial angels to weep. O Husayn, this nation will harbor deep-seated enmity towards you, subjecting you to every form of affliction and ultimately martyring you with the arrow of tyranny. Peace be upon you for your endurance, patience, and trust in the Exalted God.

Then he looked at the other children and said: O my children, don't give up on these two brothers of yours! I heard the Messenger of God saying: Indeed, Al-Ḥasan and Al-Ḥusayn are the two true Imams whether they rise or not. Support them in all stages, implement their orders, and do not separate from them! May God grant you all mercy, wellness, and forgiveness!

Ali fainted and his body was devoid of strength. Those gathered at his bedside wept and wailed. After some time, he opened his eyes and declared, "O light of my eyes, I commend you to God's care. The Prophet has arrived, Hamza has come, and my brother Ja'far has come. They say,

'O Ali, we have adorned the heavens; hasten to us. We await your arrival.' "
Then he said, "O angels come to greet Ali, peace be upon you."

لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ.[180]

For the like of this, let the workers [on earth] work.

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا وَّٱلَّذِينَ هُم مُّحْسِنُونَ.

Indeed, Allah is with those who fear Him and those who are doers of good.

This was the last sermon of Ḥaḍrat.

The narrator says: The Holy Ḥaḍrat gave one more look of mercy to all the children and then drew his feet towards the Qibla and called out:

أَشْهَدُ أن لا إلهَ إلاّ اللّهُ و أنّ مُحَمَّدًا عَبْدُهُ و رَسولُهُ.

I bear witness that there is no deity but God and that Muhammad is a servant and the Messenger of God."

The sound of shouting and wailing rose from the house of Amir al-Mu'minin.

وا أبتاه، وا أبتاه، وا إماما، وا عليّاه، واعليّاه، وا مُحَمَّداه، وا جعفراه، وا مُصطفاه.

O father, O father, O Imam, O Ali, O Ali, O Muhammad, O Ja'far, and O Muṣtafā.

Gabriel called out between heaven and earth: O people of the world, they killed Ali! Gabriel's voice reached all the houses in Kufa, and the sound of crying and wailing was heard from all the houses:

وا عليّاه، وا عليّاه، وا عليّاه، وا عليّاه.[181]

O Ali, O Ali, O Ali, O Ali.

10

Philosophy of Prayer and Response Conditions (3)

Tehran, Qaim Mosque, the night of the 22nd of Ramadan 1397 AH

أعوذ باللّه من الشّيطان الرّجيم
بسم اللّه الرّحمن الرّحيم
بارئ الخلائق أجمعين باعث الأنبياء و المرسلين
و الصّلاة و السّلام على أشرف السّفراء المكرّمين، خاتم الأنبياء و المرسلين
حبيب إله العالمين، أبي‌القاسم محمّد و على آله الطّيّبين الطّاهرين
و لعنة اللّه على أعدائهم أجمعين من الآن إلى يوم الدّين.

I seek refuge in Allah from the cursed Satan
In the Name of Allah, the All-Beneficent, the Most Merciful,
Creator of all creatures, sender of prophets and messengers.
May blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest Abū al-Qāsim Muhammad and upon his pure family.
May Allah's curse be upon all their enemies until the Judgment Day

Allah the Wise said in the Holy Book:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.[182]

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon

Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

Previously, prayer was established as a fundamental pillar of faith. Worship constitutes the core of religious practice, and prayer is its quintessential form. The essence of worship is intrinsically linked to prayer.

Dua, or supplication, involves seeking refuge in God by bypassing the causal chain and directly conveying one's needs to the ultimate source. Eternally conscious, omnipotent, and omniscient, God can fully fulfill these needs and comprehend human desires perfectly. Nonetheless, prayer necessitates specific conditions outlined in the preceding two sessions. We are grateful for the opportunity to reiterate and hopefully reinforce these conditions tonight.

Of greater spiritual significance than the preceding two nights, tonight is Laylat al-Qadr, the Night of Destiny, a period exceeding a thousand months, as divinely ordained.[183] On this night, angels descend from the celestial realms to Earth, presenting the year's decrees for the service of Imam Mahdi (may Allah hasten his reappearance). It is therefore recommended for believers to supplicate fervently to the Imam's sacred presence on this night, regularly reciting the following prayer;

اللهمّ كُن لِوليّكَ الحُجّةِ بنِ الحَسَنِ صلَواتُكَ عليهِ و علىٰ آبائِهِ في هذهِ السّاعةِ و في كُلِّ ساعةٍ وليًّا و حافِظًا و قائدًا و ناصرًا و دليلاً و عينًا، حتّىٰ تُسكِنَهُ أرضَكَ طوعًا و تُمتّعَهُ فيها طويلاً.[184]

O Allah, bless Muhammad and the family of Muhammad. O Allah, be, for Your representative, the Hujjat (proof), son of Al-Hasan; your blessings be on him and his forefathers, in this hour and every hour, a guardian, a protector, a leader, a helper, a proof, and an eye. Until You make him live on the earth, in obedience (to You), and cause him to live in it for a long time.

If an individual engages in actions such as repentance, prayer, and a lifestyle change tonight, their destiny will be altered before it becomes fixed.

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ.[185]

Only if the inner qualities change can God change the destinies of man.

When hearts are imbued with hypocrisy, avarice, greed, idolatry, egotism, and self-worship, human outcomes are correspondingly shaped by these tainted and darkened inclinations. Conversely, if the heart transforms, replacing these traits with monotheism, purity, generosity, sacrifice, forgiveness, servitude, and humility before the Divine, human destinies will likewise be altered.

In a remarkable narration, Imam Sadiq (peace be upon him) states, "Prayer alters both the predetermined and the undetermined.

It is reported that someone asked him, "O descendant of the Prophet, it is understood how prayer can change what is predetermined, but how can it affect what has not yet been decreed?" The Imam responded, "Prayer prevents it from being decreed.[186]

Supplication can alter a predetermined calamity and avert an impending one. The Prophet (peace be upon him) is reported to have said, 'Misery is like a flying bird. If a supplication is made, the bird will retreat; otherwise, it will alight.[187]

As God possesses the ultimate power, prayer supplicates to invoke divine intervention in altering one's predetermined course. All destinies are subject to God's will, and He possesses the authority to establish and modify them.

The Night of Qadr holds immense significance. Individuals can profoundly impact the ensuing year through prayer and repentance on this night. It is believed to shape one's destiny, fortify faith, and cultivate spiritual purity. Knowledge and conviction are enhanced, leading to a life of righteousness and obedience. Divine grace bestows believers with clarity of mind, emotional well-being, and prosperity in various aspects of life. These invaluable blessings can be attained through the power of prayer.

God grants man *Inshirah Sadr*, or an open heart, a state characterized by the clear perception of reality and truth, facilitated by divine grace. This enlightenment fosters acceptance of truth and an expansion of the inner self.

Prayer necessitates the fulfillment of several prerequisites. Having observed a fast, we offered our prayers within the sacred confines of the mosque during the auspicious Night of Decree, considered superior to a thousand months.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ.[188]

Tonight is the night of Wilayat and the night of Imam Zaman, and we also claim to be the followers of that Imam, and we are waiting for his appearance. Our sole reliance is on that Imam, and we begin and end the prayer with Ṣalawāt. We should ask God with certainty and earnestness and be sure that God will not break His promise since He said: Tonight is the night of Guardianship(wilayah) and the night of Imam Zaman, whose followers we claim to be. We eagerly anticipate his reappearance, placing our sole trust in him. Our prayers begin and end with Ṣalawāt (salutations) upon the Prophet. We must beseech God with conviction and fervor, assured of His promise, as He declared:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ.[189]

Āfīyah encompasses a comprehensive range of well-being, including health, salvation, success, piety, and asceticism. It is considered paramount that individuals beseech God for *Āfīyah*, as it surpasses all other blessings. *Āfīyah* signifies the successful passage of God's trials and attaining prosperity and salvation. Material wealth, while often pursued, holds limited value without *Āfīyah*. Glory, prestige, and ambition prove insufficient in its absence. True fulfillment lies in other, more substantive pursuits. Consequently, it is advised to prioritize requests for *Āfīyah* during the auspicious night of Qadr.[190]

One of the prerequisites for prayer is that it must not contradict the tenets of Islamic law, Sharia, and divine ordinances. God Almighty has decreed a specific course for all things, and mere supplication without action displeases Him. God does not favor the indolent, as exemplified by the Prophet's saying:

الكادّ على عياله كالمجاهد في سبيل الله![191] الكاسب حبيب الله.[192]

He who strives to provide for his dependents is akin to a mujahid fighting in the path of God. The earner is beloved by God.

All individuals should participate in economic activity, and undoubtedly, their primary source of sustenance should be Divine providence rather than solely relying on business endeavors.

Imam Ja'far al-Sadiq (peace be upon him) is reported to have said: The supplications of five individuals are not answered: First, a man with a troublesome wife whom he has the option to divorce or reform, yet he neglects to do so, persistently seeking divine intervention for her guidance. Second, an individual who owns a runaway slave but refrains from selling it continually prays for the slave's repentance. Third, a person who passes under or lives near a crumbling wall while praying for preservation. Fourth, a creditor who fails to secure witnesses for a loan later prays for the debtor's repayment. Fifth, a person who secludes themselves indoors avoids opportunities and solely relies on divine providence for sustenance.[193]

Indeed, Hadrat mentioned these five as examples, but there are many more instances beyond these.

Amir al-Mu'minin, peace be upon him, said during a sermon: "I seek refuge in God from seven types of people: First: A scholar who makes mistakes, for knowledge, should lead a scholar to firm action, and a learned person who errs cannot be excused. One should seek refuge in God from such a person. Second: A worshiper who grows weary of worship, for worship is a form of prayer, a conversation with and listening to the Lord. It should be a source of joy without any reluctance or fatigue. When a devotee's worship reaches the point of exhaustion, it is no longer true worship but rather the devil's work. Third: A believer who is in need, for why should a believer rely on anyone other than God. Fourth: A trustee who betrays trust. Fifth: A wealthy person who falls into poverty. Sixth: A beloved person who becomes humiliated. Seventh: A poor person who becomes miserable and destitute.

Someone stood up and asked, "O Amir al-Mu'minin! Why are our prayers not answered? Did God not promise that He will respond if we pray?" The Imam replied, "Yes, but eight reasons deceive you, and there is no harmony between your words and your hearts. First, You claim to believe in God, but you do not act according to that faith. Second: You profess belief in the Prophet and acknowledge him as God's messenger, yet you do not follow his traditions or commands. Third: You declare that the Qur'an is your guide and the book of your actions, but you neglect it and fail to live by its teachings. Fourth: You say you fear the fire of Hell, yet you engage in actions that draw you closer to it. Fifth: You claim to love Paradise, but your deeds distance you from it. Sixth: You break your promises yet expect God to fulfill His. Seventh: You profess to curse and despise the devil, yet you constantly engage in behaviors that foster friendship with him. Eighth: You conceal your faults but expose the faults of others. For these eight reasons, when you pray, your desires and supplications contradict the actual state of your heart.[194]

You say, "God, correct our faults," but you are not genuinely committed to this change within yourselves. Your words ask for God's help in correcting your faults, but your heart resists this correction, leading to a disconnect between your tongue and your heart. You also say, "God, take us to heaven!" However, entering heaven requires sincerity and effort, enjoining good and forbidding evil, and possessing religious zeal. Yet, you desire to avoid these responsibilities while still wanting to enter heaven. This is

impossible, for without a transformation in spirit, no one will enter paradise. As God has said:

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ

That is because God would never change a blessing He has conferred upon a people until they change what is within themselves. (Quran 8:53)

God's established tradition is that He will not reform the external world unless people's "*Nufūs*" (souls, inner selves) are reformed. If people become righteous, the external world will improve, and blessings will increase. But if they become corrupt, these blessings will change, and retribution will replace them. Therefore, people must not only pray but also prepare themselves internally. One must cultivate the foundation for reformation and lay the groundwork for goodness within, thereby creating the conditions necessary for prayers to be answered. When the heart is pure and a person sincerely turns to God in supplication, God will respond. This is the essence of "iḍṭirār"—a state of dire need or deep despair that compels one to seek divine intervention.

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ.

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil? (Quran, 27:62)

The state of *iḍṭirār* is a condition of being completely cut off from worldly dependencies. When believers recognize God as the ultimate force and seek refuge in Him alone, their prayers are answered. *Mustajāb* al-da'wah—those whose prayers and supplications are consistently answered—experience this state. Their deep awareness of and reliance on God, detached from the material world, fulfills their prayers. However, for those not in this state, their tongues may ask, but their hearts reject, and as a result, their prayers bear no fruit. The lack of alignment between their words and inner state prevents their supplications from being fulfilled.

If a person says, "God, I seek Your help," but is told that their prayers are not answered, they should respond, "Then whom should I turn to? If God were to create another deity for me and entrust me to them, I would go to that deity, but there is no other god. God is unique, so I must turn to Him alone." If someone is told, "You are not worthy of having your prayers answered," they should ask, "Where did those who are worthy get their ability from?" God granted them this ability, and He can also grant it to me. If they say, "You have sinned so much that your sins cannot be forgiven," the person should respond, "Why would they not be forgiven? Is sin greater than God's mercy and forgiveness?" In short, for every doubt or temptation the devil plants in the heart, a person must find a way to confront and overcome it. As a creation of God, entirely dependent on Him, and with God as his guardian, man should entrust his problems to the holy court of the Lord. God has taken it upon Himself to answer the prayers of His servants. If a person faces setbacks, they should not give up but move forward with renewed strength and determination.

Tafsīr al-Ṣāfī, regarding the blessed verse, states:

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ.[195]

One day, Muadh ibn Jabal went to the Holy Prophet in the mosque and said, "O Messenger of Allah, there is a young man at the door who is crying like a spring cloud and wishes to see you. Will you allow me to bring him to your presence?" The Prophet replied, "Bring him!" Muadh went and brought the young man. The Prophet saw him crying and gently asked him why he was distressed. The young man said, "O Messenger of God! I have committed a grievous sin, and I am certain that The Exalted God will not forgive me! If God intends to punish me, it would be enough for Him to cast me into Hell."

The Prophet asked him, "Is your sin greater than the mountains?" The young man replied, "My sin is greater." The Prophet then asked, "Is your sin greater than the land, the deserts, the trees, and the seas?" The young man responded, "My sin is greater." The Prophet continued, "Is your sin greater than the sun, the moon, the stars, or the throne of the Lord?" The young man again replied, "O Messenger of God, my sin is greater!"

Muadh says the Prophet became angry and exclaimed, "Is your sin greater or your God?!" The young man immediately prostrated and said, "Glory to the Lord! Glory be to God! My God is greater! Nothing is greater than my God!" The Prophet said, "Can anyone but God forgive a great sin?" The young man replied, "No!"

Silence passed, and then the Prophet gently asked, "Well, young man, will you inform us of some of your sins?" The young man replied, "Yes, O Messenger of God. For seven years, my occupation was stealing shrouds. I would go to the cemetery in the dead of night, open graves, and steal the shrouds of the newly buried. After seven years, one night, a girl from the Ansar passed away, and they buried her. That night, I went to the cemetery to steal her shroud. I removed the shroud, leaving her body naked. As I was doing so, Satan tempted me, and I committed a grievous sin.

The Prophet said, "Get out, you corrupt person, because your fire will burn me too," and the young man left the mosque. Though the Prophet of Mercy teaches that God forgives sins, even if they are as vast as God's throne, he expelled the young man. Why? Because the deep corruption caused by that sin needed to be purged entirely from his soul to achieve actual cleansing.

Now outside the mosque, the young man lamented, "O God, I sought refuge with the Prophet of Your mercy, but even he has driven me away. Where can I go now?" He gathered a few provisions and left Medina, retreating to a mountain. There, he found a spot between two stones and spent forty days and nights praying and crying, seeking God's forgiveness with all his heart.

His body had become gaunt, almost like bone; his eyes were swollen from constant weeping, and the sun had darkened his skin. He cried so much that the wild beasts of the desert gathered around him, and even the birds seemed to pity him. He would bind his hands around his neck, rub his face in the dirt, and plead, "O God, the sin I committed was out of ignorance! It was a terrible act, but now I am filled with regret! I went to Your Prophet, and he turned me away! Where can I go now? O my Lord, I have come to You! Will You forgive my sin or not?!"

After praying for forty days and nights, he made a heartfelt plea: "O Lord, if my sin has been forgiven, please inform Your Prophet. But if my sin has not been forgiven, know that I cannot endure the punishment of the Day of Resurrection. Send a fire now to burn me and destroy me."

Then, Gabriel descended on the Prophet and revealed:

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ
ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ * أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ.[196]

Those who committed abominable deeds or wronged their souls now remember God, weep for their sins, and ask for forgiveness—and who is it other than God who forgives sins?! They have stopped their ugly actions, repented, and do not insist on action. They have realized that they have made a mistake. God forgave their sin and promised them paradise under which rivers flow!

Kudos to those practitioners who take the first step towards action and repentance, persistently striving until the chain of God's mercy is set in motion!

The Prophet asked the Companions, "Who knows about that young man?" Muadh ibn Jabal replied, "O Messenger of God, since that day, he has been praying on a certain mountain between two stones." The Prophet Muadh and the other companions went outside Madinah and reached that mountain.

When the Prophet and his companions arrived and saw the young man, he was unrecognizable from his former self. The sun had darkened his face, his eyes were swollen from constant crying, his skin had changed color, and he had become emaciated. He had his hands tied around his neck and was pleading with God.

إلهی هذا عبدُکَ بُهلولٌ و بَینَ یَدیکَ مَغلولٌ.

This Bahlūl is foolish and incomprehensible, and he has surrendered himself to Your power. Do with him as You wish."

The Prophet said, "O Bahlūl, blessings be upon you! You have done well and removed the root of sin from your heart!" He then untied the chain from the young man's neck with his noble hand and instructed his companions to bring water to wash his face. The Prophet showed him love and kindness, saying, "This is how the repentant must repent."

The youth, who had been on the brink of Hell, transformed his fate through tears, prayers, and sincere repentance, turning the fire he was destined for into divine mercy.

Then the verse was revealed:

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ.

Their reward is forgiveness from their Lord and gardens beneath which rivers flow, abiding therein forever, and [there will be] pleasant places to stay. (Quran 3:136).[197]

On this auspicious night, we must sincerely repent to purify our souls and alter the course of our destinies.

شستوشویی کن و آنگه به خرابات، خرام
تا نگردد ز تو این دیر خراب، آلوده.[198]

Wash up and then walk proudly to the tavern.

So that you do not pollute this ruined monastery.

May God purify our hearts and enlighten us with the light of certainty.

11

The quality of destinies descending in the Nights of Qadr

Statements about Surah Qadr

Tehran, Qaim Mosque on the 23rd of Ramadan 1398 AH

بسم اللّه الرّحمن الرّحيم
و صلّى اللّه علىٰ أشرف السّفراء المكرّمين
خاتم الأنبياء و المرسلين، حبيب إله العالمين
أبى‌القاسم محمّد و علىٰ آله الطّيّبين الطّاهرين
و لعنة اللّه علىٰ أعدائهم أجمعين من الآن إلىٰ يوم الدّين.

In the Name of Allah, the All-Beneficent, the Most Merciful
May blessings and peace be upon the honored ambassadors,
Seal of Prophets and Messengers, the dearest,
Abū al-Qāsim Muhammad and upon his pure family.
May Allah's curse be upon all their enemies until Judgment Day.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ * إِنَّآ أَنزَلْنَٰهُ فِي لَيْلَةِ ٱلْقَدْرِ * وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ * لَيْلَةُ
ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ * تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ
* سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ.[199]

In the hadiths, reciting Surah Al-Qadr aloud is akin to wielding a sword and openly fighting in God's path. If one recites it slowly, it is comparable to being martyred in God's path. [200] The irony is that both reciting loudly and slowly have merit, each carrying its significant reward.

إِنَّآ أَنزَلْنَٰهُ فِي لَيْلَةِ ٱلْقَدْرِ.

We revealed the Qur'an on the night of Qadr.

The pronoun "hu" (ہ) refers to the Qur'an, as its reference is explicit. The entire Qur'an was revealed to the blessed heart of the Prophet on the Night of Qadr, although it was later revealed gradually over twenty-three years. The Qur'an revealed on the Night of Qadr pertains to its essence and truth as it was imparted to the Prophet's heart. The Qur'an revealed progressively over time, represents its transmission from the Prophet's heart to the physical realm, including the material world and the imaginal realm. This gradual revelation was carried out by Gabriel, with the Holy Prophet tasked with conveying it to the people.[201]

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ.[202]

And [it is] a Qur'an which We have separated [by intervals] that you might recite to the people over a prolonged period. And We have sent it down progressively.

Thus, there are two types of Qur'anic revelation: *Al-Nuzūl al-Dafʿī* (instant revelation) and *Al-Nuzūl al-Tadrījī* (gradual revelation). *Al-Nuzūl al-Dafʿī* refers to the revelation of the entire Qur'an from the realm of truth and the supreme divine kingdom to the heart of the Prophet. *Al-Nuzūl al-Tadrījī* describes the gradual descent of the Qur'an from the Prophet's heart to the material world, which is often referred to as the world of form or the lower kingdom.

The entire Quran was revealed to the Prophet in a single night based on the following verse:

حمٓ * وَٱلْكِتَٰبِ ٱلْمُبِينِ * إِنَّآ أَنزَلْنَٰهُ فِي لَيْلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ * فِيهَا يُفْرَقُ كُلُّ
أَمْرٍ حَكِيمٍ.

'Ha, Meem. By the clear Book, We sent it down during a blessed night. On that night, every precise matter is made distinct.' (Quran, chapter [specify chapter]).

The argument posits that the Quran's oath by 'the clear Book' indicates that the Quran, not just portions, was revealed on the Night of Power.

وَٱلْكِتَٰبِ ٱلْمُبِينِ.

The "clear book" is the Qur'an, which was revealed on the night of Qadr.

Certain Sunni exegetes have proposed that the Quran was initially revealed on Laylat al-Qadr, with subsequent verses gradually revealed after that.[203] However, this assertion contradicts the explicit content of the above verses.[204]

The night of al-Qadr means the night when human destiny is determined, and the blessed verse says:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ.

That night, the universe's tasks are meticulously delineated, categorized, and defined. Amr Hakim (أمر. حكيم-Divine Decree) is the predetermined destiny for humanity. To elucidate this concept, consider our natural world: Every occurrence manifests a predetermined course. While uncertainty may cloud human perception, reality is devoid of ambiguity. The rain falling from the sky may seem random, but its quantity is precisely defined within cosmic order. All external phenomena are subject to a predetermined and identifiable pattern.

Beyond the realm of our physical existence lies a higher plane of reality, the world of forms. The concepts of individuation and specific identity do not apply in this realm. For example, your friend Hasan, who has been sitting beside you throughout this gathering, has never been replaced by Husayn. Hasan's identity remains constant; he does not become Husayn, grow, shrink, or change his form.

However, in dreams, we often encounter scenarios where these boundaries are blurred. You might dream of conversing with Hasan, only to find that he has suddenly transformed into Husayn. Or you might be speaking with Husayn and witness him growing to an immense size. Perhaps you observe him shrinking to the stature of a child, then morphing into a bird, and finally returning to human form. Such dreams are a common occurrence.

In a dream, I encountered a prominent religious figure who appeared to be Imam Hasan, though I recognized him as Amir al-Mu'minin. While such a transformation is impossible in the physical world, it can occur in dreams, illustrating the distinction between the natural and dream realms. The truth can manifest in various forms in the real world, including those of Amir al-Mu'minin, Imam Hasan, Sayyid al-Shuhada, or even ordinary humans or creatures. This suggests that individuation is less rigid in the spiritual realm than in the physical world, where everything is associated with individual forms. The world of ideas and forms transcends the limitations of physical individuation.

In the Supreme Kingdom, form is absent. The realm of the Supreme Kingdom is formless, and within it resides a truth beyond the constraints of form. For instance, you experience courage, chastity, and love within yourself, yet these qualities lack tangible form, color, smell, or taste. To illustrate, one would not assert that their courage is sweet while their friend's is sour.

Every entity in this world possesses a divine truth on two levels: the *Malakut-i Asfal* (the lower realm) and the *Malakut-i 'Alá* (the higher realm). A human being has an imaginative body (*Ṣūrat al-mithālī*) and a divine *Ṣūrat*, which is their intellectual form. Beings that come into existence descend from this divine truth to the *Malakut-i Asfal* and then to the material world. The actions an individual performs in a year and their predetermined destinies, such as poverty, wealth, illness, health, death, life, knowledge, ignorance, and other aspects, are manifestations of *ta'ayyun*. Before this manifestation, these events are undetermined and devoid of *ta'ayyun*.

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ.

Whatever happens to you, before it hits you, the truth of it is in a guarded or preserved tablet (*Lauḥ Maḥfūz*), the tablet of effacement (*lauḥ Maḥw*)[205] and affirmation (*lauḥ Ithbāt*). (Quran 57:22)

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .

So that you do not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful. (Quran 57:23)

So that you understand everything is in God's hands. You should not be overly sorrowful for what you have lost or overly joyful for what is to come. These events are beyond your control. Before they reach you, God has already determined their specifications, limitations, and outcomes. What does it indeed have to do with you? God predestines and sends what will happen, and you experience a loss or a benefit.

The ultimate nature of human destiny originates from the formless realm of the Supreme Kingdom. It manifests in the world of form, a realm characterized by ambiguity and flux. For instance, Zaid may transform into Amro, or a person conversing with him suddenly perceives him as a chair, which then morphs into some fruit. These extraordinary occurrences demonstrate the malleability of destiny. A person may dream of speaking to Zaid, only to witness Zaid's transformation into Amr. Similarly, while walking on the ground, one might find themselves unexpectedly inside a car, having never boarded it. The vehicle might then evolve into a boat, perplexing the observer, who may have never been on a ship. Subsequently, the boat might ascend into the air. These transformations and alterations of destiny are authentic and supported by philosophical arguments concerning the nature of the imaginal realm and its creation processes.

The entities within this world possess an ontological reality that descends from the realm of meaning to the celestial realm (malakūt) and from the celestial realm to the lower realm and the realm of form. This descent occurs independently of individualization (*tashakhkhus*) and specification (*ta'ayyun*). It culminates in the acquisition of individuality within the celestial sphere—the lowest level of the celestial realm beyond which further identification is impossible. Consequently, certain hadiths indicate that the Night of Destiny is either the 18th, 20th, or 22nd night. The principle of revelation is established on the 18th night, its conclusion and decree on the 20th, and its final seal on the 22nd. It is implied that on the 22nd night, matters will be definitively settled, and any decisions made will be irrevocable. Some traditions, however, consider all of these nights as the Night of Destiny.[206]

It is widely believed that one should be engaged in worship throughout these nights, as they are nights of great nobility and destiny (Qadr). These qualities emanate from the spiritual realm and descend upon the Imam, even though that realm is ultimately the Imam's true nature. This is akin to the Qur'an, which is the truth of the Prophet yet descends upon the Prophet's heart from its celestial origin. From this higher realm, destinies descend upon the celestial sphere, the realm of forms, the realm of Purgatory, and the symbolic representation of the Imam (peace be upon him).[207] This realm is vast, far surpassing the world we inhabit in size. It is extraordinary, possessing unique properties, attributes, and forms. There, conversations are profound, and the revelation received by the Imam is

extraordinary. Those who have attained the position of Imamate or achieved complete piety, as described in the Qur'anic verse, are visited by angels, and comprehend its meanings.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ * نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ.[208]

Angels descend upon those who believe and persevere based on faith and say, "Do not be afraid or sad."

That is, God connects them to Qadr, and they get information about the world of Qadr and the mystery of Qadr because:

مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ * لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ[209]

He who knows about the hidden matter of "destiny" will not be sad if he loses something, and if something reaches him, he will not be happy because he knows that he has no power and everything is in the hands of God, and he cannot interfere even a single bit.

This verse suggests that achieving a state of profound faith and steadfast adherence is connected to witnessing angels, particularly during the nights of Qadr.

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ.

We revealed the Qur'an to the Prophet on the night of Qadr.

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ.[210]

We revealed the Qur'an on a very blessed night.

وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ.

O Prophet, do you know what Laylat al-Qadr is?

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ.

This night is better than a thousand months.

How can one night be superior to a thousand months? You've likely experienced fleeting moments of intense joy and pleasure that felt like a lifetime compressed into a few hours. The Prophet observed that certain Israelites of yore wielded swords in God's service for a thousand years. Therefore, the Prophet pleaded with God, saying, 'Lord, my people's lives are brief, their actions and obligations limited. They do not bear the weight of as many duties as past nations. What will You bestow upon my people instead of the enduring benefits they have traditionally received?' God responded, 'Time may be short, and actions few, but their quality is exceptional. We grant them one night, surpassing a thousand months' value.[211]

The Prophet Muhammad (peace be upon him) recounted a dream in which the Banu Umayyads were seen ascending and descending from his pulpit, resembling monkeys and chimpanzees. They occupied every step of the pulpit, pushing people away from the guidance of Islam and returning them to the customs of ignorance.

السّلامُ عليك يا رسول الله، ما لي أراك كئيبًا حزينًا؟

Peace be upon you, O Messenger of God; why do I see you gloomy and sad?

Upon waking, the Prophet was deeply troubled. Gabriel, the angel of revelation, appeared to him and inquired about his distress. The Prophet described the dream, expressing his concern about his community's potential deviation.

Gabriel, after ascending to the divine presence, returned with a revelation from God:

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ * ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ * مَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ .

Have you considered if We granted them enjoyment for years? Then there came to them that which they were promised? They would not be benefited by the enjoyment with which they were provided. (Quran, 26:205-207)

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ * وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ .

Indeed, We have revealed it on the Night of al-Qadr. And what makes you know what the Night of al-Qadr is? The Night of al-Qadr is better than a thousand months.

Laylat al-Qadr is designated for your nation, O Prophet, and not for any of the preceding nations.[212]

The Umayyad dynasty ruled for approximately eighty-four years, or a thousand months.[213] Yet, in just one night with us, you will experience pleasures and benefits that surpass those of a thousand months.

Laylat al-Qadr, the Night of Destiny, unlocks the celestial gates. It's the night when divine providence will descend upon the world of creation. The Imam holds the reins of cosmic destiny. This divine power and blessing are incomparable to historical regimes like the Umayyads. Their government was a product of lust and vain fantasies, and severe divine retribution awaited them.

We bestowed upon your nation the Night of Destiny, a sacred night marked by the coronation and enthronement of the Imam of that era in the realm of spiritual significance(the world of meaning). During the time of the Prophet, angels descended to serve him personally. Similarly, in the era of the Amir al-Mu'minin, they served him. This pattern continued with Imam Hassan and subsequent Imams.

Throughout each Imam's tenure, celestial beings served them, culminating in the era of Imam al-Zaman. On every Laylat al-Qadr, from dusk to dawn, all the angels of mercy descend, accompanied by Gabriel and the Spirit. [214] This sacred night offers the unique opportunity to earn the spiritual reward equivalent to a thousand months of worship. [215]

Numerous traditions extol the virtues of Laylat al-Qadr, and the Awliyā', the righteous, and the Mukhliṣin eagerly anticipate this night throughout the year. They supplicate God, 'If You have decreed that we shall die this year, grant us the opportunity to perform the deeds of Laylat al-Qadr before our passing.' The rationale behind this enthusiasm lies in the belief that worship on this night is equivalent to that of a thousand months. Saying "Allahu Akbar" on Laylat al-Qadr is likened to uttering it in a thousand months,

fasting for a single day is akin to fasting for a thousand months, and reciting one verse of the Quran is comparable to reciting a thousand verses. This extraordinary tradition is deeply rooted in Islamic belief. For a more comprehensive understanding, one should consult the Tafsir Majma' al-Bayan[216], Tafsir Safi[217], and Tafsir Burhan[218].

Therefore, it should not be surprising that individuals who have engaged in holy warfare for a thousand months or years are considered equal to someone who rises in God's service for just one night. This is the path illuminated by the Prophet, which results from his blessings. He opened the door, and light flooded the world.

Just as one student may grasp more in a year than another in six, so too, individuals differ in their capabilities. Some possess exceptional intelligence and memory, while others do not. One person may reach their destination in a single night, while another may struggle for a thousand months. Thus, it is unsurprising that God has blessed the nation of the Prophet of the End Time. They may attain spiritual benefits through a single night of worship that previous nations could not achieve in over a thousand months.

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ.

God explains the reason by.

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا.

Angels and spirits descend on this night.

The origin of *Tanazzal* (تَنَزَّلُ) is *Tatanazzal* (تَتَنَزَّلُ), which is a present participle.[219] This indicates that the night of destiny did not end at the time of the Prophet but continued yearly.

مِّن كُلِّ أَمْرٍ.

They descend from the world of divine command and issue every order and purpose.

إِنَّمَا أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ.[220]

Unlike the divine command preordained in the celestial realm, earthly matters are not predetermined or characterized. Celestial beings, such as Gabriel and the Spirit, descend from this realm of celibacy, bringing these matters into the earthly sphere. These matters are shaped, identified, and valued here, and their nature and significance are determined. ' Qadr' and 'Qadar' are synonymous and derive from the root 'Taqdīr' (destiny), signifying determination and identification. It is believed that on this night, all things are predetermined.[221]

سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ..

This night is salām and peace until dawn.

Qadr is characterized by *salām*, a complete peace and tranquility that extends until dawn. *Salām* signifies a state of being free from pain, discomfort, and all forms of physical and mental illness. The soul's expansion in this state is also referred to as *salām*. The greeting 'salāmu alaykum' ('peace be upon you') conveys the assurance of safety and well-being."

Evil, hell, sin, disbelief, and darkness are absent on this night. Satan cannot approach people, as it is the night of the Imam's power, majesty, manifestation, and appearance in the kingdom's realm.[222] All demons are

concealed in their desolate corners, enveloped in darkness. The Night of Qadr is a night of light. From the onset of sunset, marking the beginning of the night, light descends from the heavens, accompanied by angels, until dawn.

According to Hadith, any night deemed sacred is followed by a day with the same ruling.[223] This applies to the 15th of Sha'aban (the birthday of the Twelfth Imam), Friday, and the day following the Night of Qadr. May Allah, the Most High, bless our destinies on this night in a manner that pleases Him!

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ * ثُمَّ جَاءَهُم مَّا كَانُوا يُوعَدُونَ * مَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يُمَتَّعُونَ.[224]

Gabriel informed the prophet that the world is of little consequence. You were not created for this world, and the positions God has bestowed upon you are not for worldly pleasure. You were made for another realm. Ali ibn Abi Talib, your daughter Zahra, and your children were not created for this world. We ordained the Night of Qadr for them, opening the eyes of Imam Hasan, Imam Husayn, and your children to that other world. As a result, the worldly blessings they possess are insignificant. Their hardships and trials are a source of divine pleasure and satisfaction. They seek jihad, not the other way around. They strive to spend and care for the weak and orphans, not merely to fulfill the needs of others out of modesty.

Those who have gained insight into the spiritual realm no longer find worldly pursuits valuable. Just as someone who possesses a precious gem like a Nishāburī turquoise would not exchange it for mere pawnshop goods, so too, those who have tasted the divine will not seek the mundane. The world's pleasures are akin to carrion, sought only by those who lack discernment. Leadership, worldly desires, and sinful pursuits are for those oblivious to the spiritual realm. If a glimpse of that realm were to enter their hearts, they would abandon worldly pleasures. Therefore, God has ordained the Night of Destiny for His prophet, the noblest of all creation.

In Nahj al-Balāghah, the Commander of the Faithful, peace be upon him, delivers a remarkable sermon. He addresses the righteous: Consider the divine decree for the Prophet. Had it been adverse, God would not have chosen the most noble of creation, the beacon of the universe, and His devoted servant. Since He has ordained this path for him, you must understand that those immersed in worldly pleasures and heedlessness are living in misery and darkness.[225]

The essence of human life transcends mere sustenance and rest, which are the hallmarks of animal existence. Humans possess a higher life grounded in honor and virtue. There is no shame in facing adversity or martyrdom in the service of God, for all must ultimately return to Him, whether through suffering or otherwise. Martyrdom is a badge of honor for the Leader of Martyrs (Sayyid al-Shuhada), as God has bestowed upon him a unique distinction that none other can bear. This supreme honor has also been bestowed upon Imam Hasan and Imam Sajjad. Others cannot carry this burden, which requires a profound understanding of the unseen realm revealed through the eyes, ears, and heart.

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

[Know this,] so that you may not despair over whatever [good] has escaped you nor exult [unduly] over whatever [good] has come to you: for

God does not love any of those who, out of self-conceit, act in a boastful manner.

ألسنا على الحق؟

Did not Prince Ali Akbar say, 'Dear father, what fear do we have?' 'Why are you saddened?' 'Hadrat Ali Akbar is extraordinary!' He declared, 'Dear father, you have dreamed that these people will depart, and death will follow them; are we not correct?' He replied, 'Yes!' He continued, 'What sorrow can we have after death?[226]

Umm Salama recounted, 'The Prophet was immersed in prayer when I unexpectedly lost sight of him, and the space around me was vacant. An hour elapsed, and I observed the Prophet performing prostration in the same chamber, accompanied by prolonged and unusual weeping. I waited until he raised his head from prostration and noticed that his head and face were covered in dust. I said: O Messenger of God, where have you been? He said I was engaged in worship when Gabriel came to congratulate me and said, "Congratulations." I asked, O Messenger of God, why did he congratulate you? He said, 'Gabriel informed me that God will bestow this position upon your Husayn. Would you like to visit his dwelling?' He then led me to Husayn's quarters. Upon arriving at the plains of Karbala, I witnessed the tragic events unfold. I saw Husayn lying on the ground, dismembered. Gabriel took some of the sacred soil of Karbala and gave it to me, saying, 'O Messenger of God, whenever this soil turns into fresh blood, it will be a sign that Husayn has been martyred.

The Prophet informed Umm Salama that the dust on his face was from Karbala. He gave her this soil sample, saying, 'Keep this with you, Umm Salama.' He then prophesied that if the soil ever turned into fresh blood, it would signify the martyrdom of his grandson, Husayn.

Umm Salama recounted, 'I kept the sacred soil with me, and my heart was filled with constant turmoil and anxiety until Sayyid Al-Shuhada (the Leader of the Martyrs) departed for Iraq. The Prophet's prophecy had instilled a sense of dread within me. As a woman obedient to the Prophet's commands, I was privy to many of his secrets.[227]

Sayyid al-Shuhada, revered as the Leader of Martyrs, considered Umm Salama his mother. When he sought to depart for Iraq, he visited her. Umm Salama, a noble wife of the Prophet and beloved by the Ahl al-Bayt, the Amir al-Mu'minin, and Fatima Zahra, was deeply cherished by Sayyid al-Shuhada and Imam Hasan. She treated these children with great kindness.

In Madinah, Umm Salama was the only woman Imam Husayn bid farewell to. Suddenly, she cried, 'O Husayn, where are you going?' Husayn replied that he intended to travel to Iraq. 'O Husayn, is this the news the Prophet gave me?' she asked. Imam answered, 'Yes, God has ordained a place of martyrdom for me, and I must hasten to reach it!' 'O mother, may God reward you! Be patient in this calamity!'"

. The Master of Martyrs, [Imam Husayn], traveled to Mecca and resided there for several months before proceeding to Karbala. When Umm Salama learned of his departure for Karbala, she recounted, 'During his stay in Mecca, my heart was somewhat at ease, knowing that martyrdom would not occur there. However, as soon as I heard of his departure for Karbala, I could not sleep, day or night! I would gaze at the soil from Karbala, which I had placed in a glass, and whenever I saw it unchanged, I would praise

God, thanking Him for my Lord and Imam's continued safety. But then, to my shock, I saw the soil transform into fresh blood!'

Umm Salama's wails and cries were heard throughout the neighborhood. Concerned neighbors visited her home, asking, 'O wife of the Messenger of God, what has befallen you? May God spare you from sorrow.' She led them to her room, saying, 'Behold, this is the news the Prophet brought me! By God, they have extinguished the light of the Prophet's eyes.[228]

وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ.

And those who did wrong will soon know to what retribution and the abode of vengeance they shall return.[229]

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَٰجِعُونَ.

Verily, we belong to Allah, and verily, to Him, we return.[230]

12

The impermissibility of aiding sin and oppression

Statements about the verse
تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ

أعوذ باللّه من الشّيطان الرّجيم
بسم اللّه الرّحمن الرّحيم
و صلّى اللّه على محمّد و آله الطّاهرين
و لعنة اللّه على أعدائهم أجمعين

I seek refuge in Allah from the cursed Satan.
In the Name of Allah, the All-Beneficent, the Most Merciful.
May blessings and peace be upon Muhammad and his pure family.
May Allah's curse be upon all their enemies until Judgment Day.

وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.[231]

Help each other in righteousness and purity, and do not help in sin, oppression, and hostility!

Birr (righteousness) encompasses goodness and all virtuous deeds, while piety denotes purity, divine immunity, infallibility, devotion, and the

avoidance of prohibitions. It signifies mutual support in good deeds and kindness while abstaining from wrongdoing and oppression.

Legal scholars have interpreted this verse to recommend cooperation and assistance in all righteous and pious matters, which may even be obligatory in certain circumstances. In other instances, individuals are encouraged to assist in any virtuous deed to the best of their ability.[232] Believers should support one another, whether as brothers or friends, fostering excellent and benevolent actions.[233] Conversely, aiding in sin and oppression is strictly forbidden.

وَلَا تَعَاوَنُوا.

Don't help in sin and oppression!

Sin and oppression are forbidden acts. Sinning is inherently forbidden. Assisting another in sinning is also forbidden, not because of the sin itself but because of the facilitation of the forbidden act. For instance, while selling grapes or renting a vineyard is not inherently forbidden, it becomes prohibited when used to aid in producing or selling alcohol, a forbidden substance.[234]

While selling wood itself is allowed, if a person sells wood with the knowledge that it will be used to create an idol or a cross, their action is considered unlawful due to their complicity in the wrongdoing.

بيع الخَشَب لِيُتَّخَذ صَنَمًا أو صليبًا.

Narrations indicate that selling wood to create an idol or a cross is forbidden, as it facilitates a prohibited act.[235]

The cross (*Ṣalīb*) is synonymous with the *chalīpā*. *Ṣalb* signifies hanging, and the cross is the instrument of crucifixion and hanging. The *chalīpā* and the cross are distinctive symbols of Christianity, representing the belief that Jesus was crucified. Muslims, however, believe that Jesus was not crucified but that someone resembling him was hanged, while Jesus himself remained alive and ascended to heaven.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ[236] وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا.

And they're saying: 'We slew the Messiah, Jesus, son of Mary,' the Messenger of Allah - whereas they had neither slain him nor crucified him, but the matter was made dubious to them - and those who differed about it too were in a state of doubt! They have no definite knowledge but merely follow conjecture and surely slew him not.

Christians venerate the cross, wearing it around their necks or waists and incorporating it into their religious practices, such as church services and other gatherings. However, for Muslims, performing similar acts with the cross would be considered haram (forbidden).[237]

The sale of wood fashioned into a cross is prohibited. Likewise, selling iron, gold, or silver crafted into a cross shape is forbidden. Consequently, goldsmiths who create crosses from silver or gold are engaged in forbidden activities. The purchase, sale, and use of such crosses are also prohibited.

The tie resembles a cross, whether tied in a triangle or bow shape. Muslims are prohibited from wearing it as a symbol of Christianity. Its association with religious practices that Muslims consider sinful has led to its prohibition.

Muslim men are prohibited from using gold or gold ornaments. Wearing a gold ring, watch, or cufflinks invalidates their prayers.[238] Similarly, crafting gold jewelry for a man is considered haram as it facilitates sinful behavior.

While women are permitted to wear gold ornaments and pure silk garments, these are forbidden to Muslim men. Men's attire, including shirts, coats, pants, and hats made of pure silk, are prohibited, and invalidate prayers.[239] Selling such items is also forbidden as it contributes to sin.

The shaving of beards is prohibited in Islam.[240] If someone rents their shop to a barber who shaves people's beards, they have committed a prohibited act by participating in the sin.

Ribā (usury), whether given or received, is strictly prohibited. [241] Five groups are cursed for engaging in usury: the lender, the borrower, the intermediary, the witness, and the scribe.[242] Usury in any form or degree is forbidden, and these five groups are condemned in the sight of God.

Individuals who, while not directly involved in usury, facilitate it in any manner, such as couriers delivering bank documents or guards protecting usurious establishments, are considered to be assisting in sinful activities. This ruling also extends to those who open or clean such establishments. Wages earned from such work are considered haram (forbidden).

The creation and sale of statues and dolls are prohibited.[243] Manufacturing them is forbidden even if someone does not sell or possess dolls.

Anyone who aids an oppressor can be considered an oppressor. If a tyrant intends to kill someone and asks you to provide a weapon, and you comply, you are complicit in the murder. Similarly, if an oppressor seeks to inflict violence and you provide the means, your actions are considered sinful (ḥarām) due to your contribution to the wrongdoing.

It is said that on the Day of Judgment, angels may accuse specific individuals of murder or crimes, only to be met with disbelief and the claim of innocence. These individuals may question their involvement, asking how they could be complicit in such acts.

The response will be that they may have indirectly contributed to these crimes. For instance, selling a weapon to a murderer could be seen as facilitating the act. Similarly, providing sustenance to a criminal could be interpreted as aiding their harmful pursuits. The degree of culpability will depend on the individual's intent and involvement, with each person bearing responsibility proportionate to their contribution.[244]

One of the cardinal prohibitions in Islamic jurisprudence, as highlighted by renowned scholars and jurists, is the act of 'assisting the oppressor.' To aid an oppressor in their wrongdoing is strictly forbidden. This principle has been consistently upheld by Islamic jurists from the inception of Islam to the present day, often citing the following Quranic verse:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ..

And do not help one another in sin and transgression. (Quran, 5:2)

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ..

And do not help one another in sin and transgression.

Muslims must understand that not only are acts like drinking alcohol, adultery, lying, backbiting, crime, murder, theft, and usury forbidden but also aiding any sin or injustice is prohibited. In essence, all individuals are encouraged to contribute to good deeds. Actions deemed necessary are classified as *'Wājib.'* At the same time, those that are not obligatory but recommended are called *'Mustaḥabb.'* Mustaḥabb actions are considered preferable to abstaining from them according to Islamic law, but they are not mandatory.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Help one another in acts of righteousness and piety, and do not help one another in sin and transgression. Fear Allah. Indeed, Allah is severe in retribution.

اللّهمّ صلّ على محمّد و آل محمّد.

O God, bless Muhammad and the progeny of Muhammad.

13

The impermissibility of aiding oppressors

Statements regarding
وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

Tehran, Qaim Mosque, Ramadan 1398 AH

أعوذ باللّه من الشّيطان الرّجيم
بسم اللّه الرّحمن الرّحيم
و صلّى اللّهُ علىٰ محمّدٍ و آله الطّاهرين
و لعنةُ اللّه علىٰ أعدائهم أجمعين.

I seek refuge in Allah from the cursed Satan.
In the Name of Allah, the All-Beneficent, the Most Merciful.
May blessings and peace be upon Muhammad and his pure family.
May Allah's curse be upon all their enemies until Judgment Day.

The Holy Qur'an asserts in Surah Ibrahim:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ.

Do not think Allah is heedless of the evil deeds in which the evil-doers are engaged. He is merely granting them respite until a Day when their eyes shall continue to stare in horror. (Quran, 14:42)

Today, we will discuss the principle of oppression and assisting the oppressor. We will reference the hadiths taken from the esteemed Safinat al-Bihar by the late scholar Muhaddith Qumi.

In the book Amali, the late Saduq narrates from the Amir al-Mu'minin, peace be upon him, that he said:

بِئسَ الزّادُ إلى المَعادِ العدوانُ على العِبادِ.[245]

People send an evil provision for their resurrection, which is "oppressing the servants of God."

Amir al-Mu'minin said:

مَن خافَ القِصاصَ، كَفَّ عن ظُلمِ النّاسِ.[246]

He who fears God's retribution will refrain from oppressing people".

إيّاكم و الظّلمَ؛ فإنّ الظّلمَ عندَ اللّه هو ظُلماتٌ يومَ القيامةِ.[247]

The late Saduq narrates a prophetic hadith in the book Khisal: Be afraid and avoid oppression because, in God's eyes, oppression is the darkness that will be embodied for man on the Day of Resurrection.

و قال صلّى اللّه عليه و آله و سلّم: يقولُ اللّهُ عزّوجلّ: «اشتدَّ غَضَبي على مَن ظَلَمَ مَن لا يجِد ناصرًا غَيري.[248]

The Holy Prophet said, "God declares, 'My wrath will be severe upon those who oppress anyone who has no friend or supporter besides Me.'

و عن أبي‌جعفر الباقر عليه السّلام، قال: الظّلم ثلاثةٌ: ظلمٌ يغفره اللّه و ظلمٌ لا يغفره اللّه و ظلمٌ لا يدعه اللّه؛ فأمّا الظّلم الّذى لا يغفره اللّهُ عزّوجلّ فالشّرك باللّه، و أمّا الظّلم الّذى يغفره اللّه عزّوجلّ فظلم الرّجل نفسَه فيما بينه و بين اللّه عزّوجلّ، و أمّا الظّلم الّذى لا يدعه اللّه عزّوجلّ فالمُداينةُ بين العباد.[249]

In the Amali of Shaykh Saduq, Imam Muhammad Baqir, peace be upon him, is reported to have said that oppression is categorized into three types: unforgivable, retaliated, and forgiven oppression that is not retaliated against. However, the injustice that God Almighty never forgives is shirk (associating partners with God)

Just as Luqman said in his will to his son: O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice. (Quran, 31:13)

يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ.

God forgives the wrongs a person commits against themselves, as this matter is between the individual and God. However, God does not overlook injustices between people in their interactions, dealings, and conversations, where someone's rights are violated. God forgives such wrongs only if the oppressor makes amends with the oppressed.

The late Saduq, in the book of Thawab al-amal by Imam Sadiq (peace be upon him), in the interpretation of this honorable verse:

إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ.

Indeed, your Lord is in ambush. (Quran, 89:14)

He narrates that the Prophet said:

قَنطَرَةٌ على الصِّراطِ لا يجوزُها عَبدٌ بِمَظلَمةٍ.[250]

There is a bridge on *Sirāṭ* (the path over hell) that the one who has wronged a servant of God cannot cross [unless the oppressed receive that which he deserves].

In the book Kafi, the late Kulayni narrates from Imam Sadiq (peace be upon him):

مَن أصبحَ لا ينوى ظُلمَ احدٍ، غَفَرَ اللّهُ لَهُ ما أذنبَ ذلِکَ اليومَ ما لم يسفِک دمًا أو يأكُل مالَ يتيمٍ حرامًا.[251]

Whoever wakes up in the morning and spends his time without the intention of wronging one of God's servants, God will forgive his sins [that day], provided that he does not shed blood or destroy the property of an orphan.

Again, the late Kulayni in Kafi narrates about an old man from the Nakha tribe who says: I said to Abi Ja'far, Imam Muhammad Baqir, peace be upon him: I have been the governor and ruler from the time of al-Hajjaj ibn Yusuf al-Thaqafi until today; Is there any repentance for what I have done?

قال: فسَكَتَ، ثمّ أعَدتُ عليه، فقال: "لا، حتّى تؤدّى إلى كلّ ذى حقٍّ حقّه.[252]

His Holiness became silent and did not answer. I repeated it twice, and then Imam said, "There is no repentance unless you give back to him every right you have taken from him."

There is another narration in Kafi from Imam Sadiq (peace be upon him):

قالَ: إنّ اللّهَ عزّوجلّ أوحى إلى نبيٍّ مِن أنبيائِهِ فى مَملكةِ جبّارٍ مِنَ الجبّارينَ: "أنِ ائتِ هذا الجبّارَ فقُل لهُ: إنّى لَم أستَعمِلک على سفکِ الدّماءِ و اتّخاذِ الأموالِ، و إنّما استَعمَلتُک لِتكُفَّ عنّى أصواتَ المظلومينَ؛ فإنّى لَم أدَع ظُلامَتَهُم و إن كانوا كفّارًا.[253]

Imam Sadiq (peace be upon him) said: God the Exalted revealed to one of His prophets, who was sent to prophesy during the reign of a powerful tyrant: "Go to that man and say, 'I did not appoint you to shed the blood of the people or to seize their property. I appointed you to respond to the oppressed's cries and ensure their pleas do not go unheard. I will not overlook their rights, even if all those under your rule are disbelievers.

In the book Uddat al-da'i, it is narrated from the Holy Prophet that he said:

عن النبىّ صلّى اللّه عليه و آله و سلّم، قال: أوحى اللّهُ تعالىٰ إلىّ أن: يا أخا المُرسَلينَ، يا أخا المُنذِرينَ، أنذِرْ قَومَک لا يدخُلوا بيتًا مِن بُيوتى و لأحدٍ مِن عِبادى عندَ أحَدِهِم مَظلِمة؛ فإنّى ألعَنُهُ مادامَ قائمًا يصلّى بينَ يدَىّ حتّى يرُدَّ تِلک المَظلِمة، فأكونُ سَمعَهُ الّذى يَسمَعُ به [و أكونُ بَصَرَهُ الّذى يُبصِرُ بِهِ].[254]

God revealed to me, saying, "O brother of the messengers, O brother of the warners, caution your people against entering any of My houses of worship while they have violated the rights of My servants. When such a person engages in prayer, I continually curse them until they return and rectify the wrong they have committed. When they do so, I will open the path of reconciliation for them to the extent that I will become their ears with which they hear, their eyes with which they see, [and their hand in the states of qabḍ and basṭ](constriction and expansion).

In *basṭ*(expansion of spiritual state), they will experience the reception of My divine grace and intimacy, while in *qabḍ*, they will recognize the signs of separation from Me.

We encounter various narrations concerning the principle of oppression and several narrations addressing the prohibition of aiding the oppressor, which is among the forbidden acts.

و علی الباب الرابع من أبواب النار مكتوب ثلاث كلمات: أذل الله من أهان الإسلام! أذل الله من أهان أهل البيت! أذل الله من أعان الظالمين علی ظلمهم للمحرومين.[255]

This is a prophetic narration that says: Three sentences are written on the fourth door of hell: God humiliates the one who humiliates Islam! God humiliates the one who humiliates the Prophet's family! God humiliates the one who helps the oppressors in their oppression.

The late al-Kashshi narrates another story in *al-Rijal*: Safwan Jammal, a man who owned many camels that he rented out, recounts: "I visited Imam Musa bin Ja'far, peace be upon him, and he said to me, 'O Safwan, all your deeds are good and pleasing except for one!' I asked, 'May my soul be sacrificed for you; which one?' He replied, 'You rent your camels to this man!' He was referring to Harun al-Rashid. I responded, 'I swear to God I do not rent these camels for amusement, pride, personal interests, hunting, and leisure. I rented these camels specifically for the road to Makkah to transport pilgrims to perform the Hajj rituals at Bayt Ullah Haram. Moreover, I am not directly involved; I send my workers with these camels, and they handle the journey and return them.'"

فقال لی: «يا صفوان، أ يقع كراؤک عليهم؟» قلت: نعم، جعلت فداک!

The Imam responded, "O Safwan, will the rent for these camels you are leasing remain unpaid until they are returned, and the rent is delivered to you?" I replied, "Yes, they are responsible for returning the camels and paying me the rent."

His Holiness then said, "Do you wish for them to stay alive until these camels return, and they pay your rent?" I answered, "Yes, I would prefer they remain alive." The Holy Imam then remarked, "Whoever desires their survival is counted among them, and whoever is among them will be with them in the Fire of Hell."

Safwan continued: I left the Imam and immediately sold all my camels. This news reached Harun al-Rashid, who said, 'O Safwan, I have heard you have sold all your camels! Why?' I replied, 'I have become old and infirm, and my workers no longer fulfill their duties.' Harun said, 'I know who told you to sell your camels—Musa bin Ja'far has advised you on this matter!' I denied any connection with Musa bin Ja'far, saying, 'I have nothing to do with him.' Harun retorted, 'Enough of this talk! I swear by God, if it weren't for our history of good relations, I would have beheaded you.'[256]

In *al-Manaqib* by Shahrashub, it is narrated by Ali Ibn Abi Hamza, the son of Abu Hamzah al-Thumali: "I had a friend who was a writer for the Bani Umayyad during his youth. One day, he asked me to obtain permission to meet Imam Ja'far Sadiq (peace be upon him). I requested it, and permission was granted. When he entered, he greeted the Imam and sat down. He then said, 'May my soul be sacrificed for you. I am employed in the court of Bani Umayyad, and I have amassed considerable wealth from them.'

The Imam replied, 'If the Umayyads did not have people to write for them, manage their court and offices, collect booty, or fight on their behalf,

they would not have been able to deprive us of our rights! If people distanced themselves from them, their control would greatly diminish.' The young man asked, 'Is there a way to rectify what I have done? What should I do now?' The Imam responded, 'If I tell you, will you follow my advice?' The young man said, 'I will.'

قال: اُخرُج مِن جميعِ ما كتَبتَ فی دَواوينِهِم؛ فمَن عرَفتَ منهم رَدَدتَ عليه مالَه، و مَن لم تَعرِف تصدَّقتَ به! و أنا أضمَنُ لَک علی اللّهِ الجنّةَ.

Hadrat said that take all the wealth that you got from the Umayyad out of your possessions; give what you know to their owners, and what you don't know, give it to the poor! If you do this, I will guarantee you paradise.

قال: فأطرَقَ الفتی رأسَهُ طَويلاً؛ ثمّ قال: «قد فعَلتُ، جُعِلتُ فِداک.
قال ابنُ أبی‌حمزةَ: فرَجعَ الفتی معَنا إلَی الكوفةِ فما ترَکَ شيئًا علی وجهِ الأرضِ إلاّ خرَجَ منهُ حتّی ثيابَهُ الّتی كانت علی بدنِهِ!
قال: فقَسَمنا لهُ قِسمةً و اشتَرَينا لهُ ثيابًا و بعَثنا إليه بنفقةٍ. (قال:) فما أتَی عليه إلاّ أشهُرٌ قلائلُ حتّی مَرِضَ فكُنّا نَعودُه. (قال:) فدَخَلتُ عليه يومًا و هو فی السَّوقِ، (قال:) ففتَحَ عينَيهِ ثمّ قال لی: «يا علیّ، وَفی لی واللّهِ صاحبُک!
قال: ثمّ ماتَ فتَوَلَّينا أمرَهُ، فخرَجتُ حتّی دَخَلتُ علی أبی‌عبداللّهِ عليه السّلام، فلمّا نظَرَ إلیّ قال: «يا علیّ، وَفَينا واللّهِ لِصاحبِک!»
قال: فقلتُ: صدَقتَ، جُعِلتُ فِداک! هكذا واللّهِ قال لی عند موتِهِ![257]

The narrator continues, "The young man returned with us to Kufa and, following the Imam's instruction, gave away all his property, even his clothes. We supported him by providing money, purchasing clothes, and covering his expenses. A few months later, he fell ill, and we visited him.

One day, I went to see him, and he was near death. He opened his eyes and said, 'O Ali, by God, your friend (Imam Sadiq, peace be upon him) kept his word.' Then he passed away.

We carried out his burial, and later, when I arrived in Madinah to visit Imam Sadiq (peace be upon him), the Imam looked at me and said, 'O Ali, I swear to God, we have fulfilled our promise to your friend!' I responded, 'That is exactly what he said as he was dying!'

اللّهمّ صلّ علی محمّدٍ و آلِ محمّد

God bless Muhammad and the family of Muhammad.

14

Statements about Surah At-TaHrim and its revelation. The revelation of Surah At-Tahrim in condemning Aishah and Hafsa

Friday evening of Jumada al-Thani 1409 AH

أعوذُ باللّه من الشّيطان الرّجيم
بسم اللّه الرّحمن الرّحيم
و صلّى اللّهُ على محمّدٍ و آله الطّاهرين
و لعنةُ اللّه على أعدائهم أجمعين

I seek refuge in Allah from the cursed Satan.
In the Name of Allah, the All-Beneficent, the Most Merciful.
May blessings and peace be upon Muhammad and his pure family.
May Allah's curse be upon all their enemies until Judgment Day.

What has reached us is that surah At-Tahrim condemns Aishah and Hafsa.[258] The elders of the Sunnis also consider this surah to condemn the two. Zamakhshari, one of the Sunni scholars, says in al-Kashshaf that the surah is about Aishah and Hafsa.[259]

Once, while Umar was journeying from Medina to Mecca for the Hajj, Ibn Abbas, a prominent student of Amir al-Mu'minin (peace be upon him) in Tafsir (Qur'anic exegesis), accompanied him. Renowned for his intellect, Ibn Abbas would occasionally engage in debates with Umar, often expressing dissenting opinions. During one of Umar's expeditions to the Levant, Ibn Abbas was again by his side. En route, Umar sought a conversation with Ibn Abbas, who once more voiced his criticisms.

Following these incidents and accusations, Ibn Abbas remarked, 'I desired to hear directly from Umar whether this surah was revealed concerning Aisha and Hafsa. However, I feared the severity of his punishment. It was famous that 'Umar's whip was stronger than Hajjaj's sword.[260]

Umar was known for always carrying a whip, and whenever he encountered something, he found displeasing, he would use it relentlessly until blood flowed. [261] He would ultimately imprison the person involved. Even in cases involving women, he would use his whip, subjecting them to severe beatings.[262]

Ibn Abbas recounts: It is well known that Surah At-Tahrim was revealed concerning Aishah and Hafsa. However, I sought to verify this directly from 'Umar himself. While we were going to perform Hajj, I approached him to pour water for his ablution and asked, 'O Caliph of the Muslims, about whom was Surah At-Tahrim revealed?' 'Umar lowered his head and gave me a stern look before confirming, 'It was revealed about Aishah and Hafsa.'

Indeed, Zamakhshari in *Kashshaf* and other sources mention the same narration.[263]

The main story of Surah At-Tahrim, which was revealed about Aishah and Hafsa, revolves around an incident involving the Prophet Muhammad (peace be upon him) and his wives. The surah addresses a situation where the Prophet had made a private promise to one of his wives, which was then disclosed and led to a public misunderstanding. The surah highlights personal conduct issues, the importance of keeping promises, and the broader implications for the Prophet's household.

Surah At-Tahrim was revealed during the later years of the Prophet's life, specifically around his Farewell Pilgrimage (*Hijjatul Wadā'*) or shortly before it. It was revealed in Madinah during the period when Maria Al-Qibtiyya was present.[264] Maria, a beautiful maid sent by the ruler of Alexandria, had a son named Ibrāhīm with the Prophet.[265&266] This surah was revealed in the context of the Prophet's interactions and household dynamics, including issues related to Maria and the Prophet's other wives.

Sunnis report that Surah At-Tahrim rebuked Aishah and Hafsa about an incident involving Maria Al-Qibtiyya. According to this account, one day, when Hafsa was away from her room, the Prophet Muhammad (peace and blessings be upon him) was in Hafsa's room with Maria. When Hafsa returned and found them, she was upset and exclaimed, "What right do you have to sleep with your maid in my room?"

The Prophet asked her not to make a fuss. Subsequently, he vowed not to have further relations with Maria for the rest of his life.[267] According to Sunni sources, this incident is cited as the occasion or circumstances of the revelation (*asbāb al-nuzūl*) of Surah At-Tahrim.

Shiite sources claim that during that period, the Prophet confided to Hafsa details about the future caliphates of Umar and Abu Bakr, asserting that they would usurp power and engage in specific actions after his passing. These were secrets meant to be kept confidential. Hafsa, however, revealed these revelations to her father, stating that the Messenger of God had predicted the succession of Umar and Abu Bakr, their subsequent actions, and the tragic fate of Fatima Zahra.[268]

Shia scholars have unanimously asserted that this verse's *asbāb al-nuzūl* (context of revelation) revolves around disclosing a secret. They

maintain that the woman in question divulged her secret, subsequently departing and claiming to have received prior knowledge from the Prophet.

Upon learning of the woman's revelation, the Prophet confronted her, inquiring, 'Why did you disclose the secret?' To which she responded, 'Who informed you of my revelation?' The Prophet replied, 'God has informed me.'

The Prophet abandoned all his wives and relocated to the residence of Maria al-Qibtiyya. He remained there for a month, leading many women to believe that he intended to divorce them all. Umar approached the Prophet and inquired, 'O Messenger of God, do you intend to divorce them?' The Prophet replied, 'I have not yet received a divine command. 'Umar returned to reassure the women that the Prophet had not yet received such a command. After a month, a revelation was received:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ.

O Prophet! Why do you disallow [yourself] what Allah has made lawful for you, seeking to please your wives? And Allah is all-forgiving, all-merciful.

يَاأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ.

O Prophet, why did you forbid what God made lawful for you?

تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ.

Are you doing this to win the hearts of these women?

وَٱللَّهُ غَفُور□ رَحِيم□.

And God is Forgiving, Merciful.

What God has made lawful for you will never become haram. God has made Maria lawful for you until the end of your life. Even if you swear and make a vow, it will not become haram.

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ.

God has assumed that you must immediately break the oath you took.

وَٱللَّهُ مَوْلَىٰكُمْ.

And God is your Lord.

وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ.

And He is All-Knowing and All-Wise.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ.

When the Prophet confided a matter to one of his wives, but when she divulged it [instead of guarding the secret], and Allah apprised him about it, he acquainted [her] with part of the matter and ignored part of it. So when he told her about it, she said, 'Who informed you about it?' He said, 'The All-knowing has informed me.'

The situation was crucial because Umar and Abu Bakr understood their interests would not be served if the caliphate remained in the hands of Amir al-Mu'minin and the Bani Hashim. This implied that past grievances would not be addressed, and Umar could not exercise absolute authority. To prevent these outcomes, Umar orchestrated a coup, resulting in the tragic death of Fatima Zahra and the confinement of Amir al-Mu'minin. He seized power and subjected the Bani Hashim to enduring oppression, including

flogging and torture, with the ultimate goal of securing his own short-lived rule.

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ.

If you both turn in repentance to Allah, then indeed your hearts have inclined (to the right), but if you cooperate against him, Allah is his protector and Gabriel. Moreover, the righteous of the believers and the angels are his assistants.

Initially, the incident involved only one woman, but the verse suggests the involvement of two. Aishah informed Abu Bakr, while Hafsa disclosed the matter to Umar, making both men aware of the situation. Both women betrayed the Prophet's trust by revealing his secret, which resulted in negative consequences.

When the Prophet sought to liberate Mecca, he maintained strict secrecy. A surprise attack was essential to avoid alerting the Meccans, who would have likely rallied the infidels, including Jews and Christians, against the Muslim forces. Such a confrontation could have resulted in a devastating defeat for the Prophet and his followers.

Ḥāṭib ibn Abī Balta'ah, a Muslim convert, sought to warn the polytheists of Mecca about the Prophet's impending military campaign. The Prophet summoned the Commander of the Faithful, Ali, and instructed him, "O Ali, a woman is traveling from Medina to Mecca carrying a document. Retrieve that document for me."

Amir al-Mu'minin (peace be upon him) set out and intercepted a woman heading towards Mecca. He stopped her and inquired, "Where are you going? Dismount from your camel and hand over the paper that Ḥāṭib gave you." "Do you dare to question the Messenger of God's word?" he demanded. "He informed me that you possess a document."

Amir al-Mu'minin drew his sword and threatened, "Give me the paper, or I will behead you." The woman loosened her hair and surrendered a piece of paper to Amir al-Mu'minin.[269]

Had that document reached the people of Mecca, the consequences would have been dire. Mecca would not have been conquered, and much bloodshed would have ensued. However, the Prophet successfully conquered Mecca without shedding a single drop of blood, even among the polytheists.[270]

عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا.

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins. (Quran, 66:5)

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ.

Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but

betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter." (Quran, 66:10)

You two women, Aishah and Hafsa, lived with the Prophet. However, you betrayed his trust by revealing his personal affairs. You transformed the Prophet's home into a hub for espionage against Fatima Zahra and Ali. Your actions were designed to undermine the Prophet and spread rumors beyond his household.[271]

God has set an example for the people who disbelieved, the wives of two prophets, Nūḥ and Lūṭ.

كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ.

Those women were married to two of our righteous servants.

فَخَانَتَاهُمَا.

They both betrayed.

فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا.

Therefore, they were commanded:

وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ.

They were told to enter the fire [of hell] and stay forever with those in it!

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا
فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ.

God gave the believers an example of two good and pure women. One was Pharaoh's wife, and she said, "O Lord, build for me a house in paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." (Quran, 66:11)

The Pharaoh's wife does not merely request, 'God, please take me away from this place,' but rather, 'Kill me and bring me to you.' Her plea expresses a deep longing and love for the divine. She desires a heavenly dwelling and abhors the Pharaoh's actions. Pharaoh is an evil, apostate, polytheist, and infidel. Both his actions and his very being are corrupt, and he is a tyrant.

The pharaoh decreed a gruesome end for her, impaling her with metal nails. Yet, her spirit soared beyond earthly suffering, ascending to the heavens.[272]

God presented this as a model for believers, instructing women to emulate the wife of Pharaoh. Despite her position as the wife of the Egyptian king, she found the circumstances distasteful and implored God for a place in Paradise. Undeterred by her challenges, she remained steadfast in her faith until her martyrdom.

Again, God gives an example of another woman.

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ
رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ.

And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient. (Quran, 66:12)

Maryam, the daughter of Imran and the mother of Jesus, was a young woman falsely accused of adultery. The verses of the Quran in Surah Maryam elucidate the hardship of her predicament, where she cried out, 'O

my Lord, take my soul! I wish I were dead before this day!' The people questioned her, 'O Maryam, how could you have done this? Your father was a righteous man, and your mother was a pious woman.' She was known for her purity, faithfulness, and devotion to her faith.

We have acquired knowledge of the initial and final verses of the Surah so far. The intermediate part of the Surah features four direct addresses.

The first is:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones. (Quran, 66:6)

O you who believe! 'Umar! Abu Bakr! Do not say I believed. God has not made a brotherhood pact with you to take you to heaven! You are betraying the Prophet, and God will not forgive you for betraying and committing a crime.

It is indisputable that the verse is directed toward those who profess faith while simultaneously elevating their self-importance. The verse unequivocally states: Be assured that your ultimate destination is Hell.

Belief and love for the Prophet are not synonymous with deception or trickery. Faith and disbelief, truth and deception, justice and injustice are mutually exclusive; they cannot coexist.

The Prophet's mission and Ali and Fatima's leadership are founded upon truth. Your attempts to undermine their authority through political maneuvering and factionalism within the Prophet's household are futile and dishonorable.

The Prophet was so modest that harsh words would cause him to blush and perspire. Despite these personal challenges, he remained faithful in upholding Islam and endured the trials imposed upon him, including the 'Hafsa' incidents.[273]

During the time of the Prophet Muhammad, Uthman, then affiliated with the Umayyad clan, was known to harbor spies in his home. This alleged activity led to the tragic death of his wife, Ḥadra Ruqayyah. The Prophet had explicitly cautioned against allowing non-believers into one's abode. On one occasion, Uthman sheltered Muawiya ibn al-Mughira, a member of the Banu Umayya and suspected spy, in his home. Ḥadrat Ruqayyah informed the Prophet of her husband's defiance of divine guidance, leading to a confrontation. In a fit of anger, Uthman struck his wife with his boot, resulting in her untimely demise.[274] This incident is well-documented and has been recounted by Sunni scholars.

The second verse is:

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ.

O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do. (Quran, 66:7)

Umar visited the Prophet at Umm Ibrahim's mashraba, a place associated with Mary's shrine, to apologize for his daughter's deed.

The Quran declares, "O disbelievers, do not make excuses today because they will not be accepted, and your excuses are merely pretexts. You will be punished for your deeds."

Quran unexpectedly states:

يَا أَيُّهَا الَّذِينَ كَفَرُوا.

O you who have disbelieved.

To whom are these verses directed? After all, in our reading and interpretation of these few verses, we have not discussed infidels, polytheists, or the Jewish tribes of Bani Qurayzah and Bani al-Nazir. These verses are addressed to Abu Bakr and 'Umar.

The third verse is:

Addressing the Muslims twice, the Quran expresses:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا.

O you who have believed, repent to Allah with sincere repentance. (Quran, 66:8)

God's mercy extends to individuals like Umar and Abu Bakr, a testament to the Prophet's exalted status and honor. Similarly, Imam Husayn pardoned Al-Hurr al-Riyahi, overlooking his past transgressions.[275]

God, in His infinite mercy, declares to Umar, 'Even if you had harmed Zahra or the Prophet, I would still accept your repentance.'

A person who commits such acts may find it difficult to repent, as cruelty can harden the heart. However, it's important to remember that God will always forgive those who turn to Him.

تُوبُوٓا۟ إِلَى ٱللَّهِ.

O you who believe, turn back, and repent to God.

Here it says that you have sins:

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ.

There is hope that if you repent, God will forgive your sins.

وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ

And admit you to gardens beneath which are rivers.

The verse below highlights the esteemed position of the Prophet and the Commander of the Faithful with the heavenly beings.

يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ.

On the Day when God will not forsake His Messenger or those who believe in the Messenger, He will uphold their hands and will not abandon them.

The address is for Abu Bakr and Umar: 'Return!' Then he states, 'Those of you who seek repentance and return, understand that God will not abandon the Prophet and Ali.' Who is Ali? He is the one who believed wholeheartedly in the Prophet. This implies that you, Umar, are not among them."

The phrase 'those who were with the Prophet' is consistently used throughout the Qur'an. For example, this phrasing is found in Surah al-Fath, which discusses the Treaty of Hudaybiyyah.

The verse "مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ" (Muhammad is the Messenger of Allah, and those who are with him are harsh against the disbelievers) highlights the close relationship between the Prophet and those who accompany him. Notably, this verse does not include the phrase "ءَامَنُوا۟" (those who believe), emphasizing that the bond

here is not only an external alignment with the Prophet but also reflects a deeper faith of the heart.

In contrast, the verse "وَٱلَّذِينَ ءَامَنُوا" addresses those who have true faith, encompassing both external and internal devotion. Specifically, it refers to Amir al-Mu'minin (the Commander of the Faithful), whose light on the Day of Judgment will shine and accelerate before him, as described in "نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ" (Their light will run forward before them and on their right). This imagery signifies the profound spiritual stature and guiding light of Amir al-Mu'minin as his light leads and hastens ahead, illuminating the path even before he moves.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them, and on their right, they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are competent in all things."

يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

They say, "Our Lord, perfect for us our light and forgive us. Indeed, You are competent in all things." (Quran, 66:8)

Therefore, while this verse calls for repentance, it simultaneously conveys a significant message: If you repent, and God accepts your repentance, you will attain Paradise. However, you will not share the same exalted position as the Prophet and those who truly believe alongside him. The verse further emphasizes that you will witness with your own eyes the elevated status of the Prophet and the believers who are with him.

A person who succumbs to anger often struggles to return to a state of calmness. Such actions harden the heart, leading to increasingly severe behavior over time. This can escalate to the point where one commits grievous acts, such as setting fire to Ḥaḍrat Zahra's house and causing her death.[276] These actions do not lead to repentance;[277] rather, they push a person further away from it.

When God says:

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا.

Repent to Allah with sincere repentance.

This is the position of the Lord who always completes ḥujjah (the proof) and says: There is a way to return!

On the Day of Ashura, was it not the case that Sayyid al-Shuhada himself rode Murtajs, the noble steed of the Prophet, and carried the Qur'an upon his head, delivering sermons that urged, 'Come, repent and return'?[278] Why did Sayyid al-Shuhada undertake this endeavor? Was he unaware that these individuals would remain unrepentant? Indeed, he must deliver his sermons. As the guardian and mine of mercy, he should counsel the people. He offered a sermon, citing reasons from the Qur'an, regardless of the outcome. The Imam observes polytheism and ordinary faith from a higher

vantage point. His spirit transcends this stage, and therefore, he must provide guidance.

One of God's mysteries and wonders in the Qur'an is that specific names are often not mentioned. For instance, consider the pronoun in the verse "إِن تَتُوبَا إِلَى ٱللَّهِ" (If you both turn in repentance to Allah). The feminine pronoun here clearly addresses two women. However, from the beginning of the passage up to this point, there has been no explicit mention of two women to whom this pronoun could refer!

The fourth verse is:

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ.

O Prophet, fight against the infidels and the hypocrites; be strict with them; their abode is the way to hell, and hell is a destructive path. (Quran, 66:9)

This verse is explicitly directed at the Prophet Muhammad. The Lord is instructing him to combat both the infidels and the hypocrites and to be stern with them, indicating that their final destination is hell, which is a grievous end.

The earlier verses addressed to the believers, "يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا," seem to highlight a distinction: they appear outwardly faithful but may not truly embody the essence of faith. The command for the Prophet to be strict with the infidels and hypocrites underscores that outward appearances of faith are not sufficient; true faith is reflected in one's actions and beliefs. Therefore, those two calls to the believers are meant for individuals who might have an apparent form of faith but fail to meet its actual requirements.

اللّهمّ صلّ على محمّدٍ و آل محمّد.

God bless Muhammad and the family of Muhammad.

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[1] Kalimāt al-Maknūnah, p. 248.
[2] Refer to Imām Shināsī, Vol. 4, pp. 203-205; Nūr Malakūt Qur'an, vol. 1, pp. 326-345.
[3] Ghurar al-ḥikam wa durar al-kalim, p. 160.
[4] Al-Ḥujjah fī 'ilal al-qirā'āt al-ssab', p. 137; Al-Kharā'ij wa l-jarā'iḥ, Vol. 3, p. 1058; Al-Fuṣūl al-Mukhtārah, p. 107, with some differences; Ma'ād Shināsī, vol. 3, p. 19.
[5] Quran, 39:9; Allāh Shināsī, vol. 2, p. 208.
[6] Al-Kāfī, vol. 1, p. 32.
[7] Quran 9:45; Imam Shināsī, vol. 10, p. 228: They are constantly immersed in the darkness of their suspicions and doubts.
[8] Quran 14:9: We doubt what you are inviting us to.
[9] Quran 11:110: They are suspicious of him (the Prophet Moses).
[10] Refer to Nūr Malakūt Qur'an, vol. 1, p. 237.
[11] Kun fayakūn (Arabic: كُن فَيَكون) means: "be, and (or then) it is." The phrase implies that God does not need anything else to create beings. His will is sufficient for their existence.
[12] Quran, 3:59; Nūr Malakūt Quran, vol. 2, p. 119.
[13] Khiṣāl, vol. 1, p. 209.
[14] Biḥār al-Anwār, vol. 55, p. 39:

أنّ قلبَ المؤمن عرشُ الرّحمن.

The heart of the believer is the Throne of the Most Merciful.

[15] Hadith Qudsī is a special category of Hadith, the compendium of sayings attributed to the Islamic prophet Muḥammad. These Hadiths are unique because their content is attributed to God, but the wording was credited to the Prophet Muḥammad.

[16] Iḥyā' 'Ulūm al-Dīn, vol. 3, part 8, p. 26; 'Awalī al-Lālī, vol. 4, p. 7.
[17] Refer to Lisān al-Arab, vol. 5, p. 406.
[18] Kitāb al-'Ayn, vol. 5, p. 172; Vol. 7, p. 375.
[19] Al-Kāfī, vol. 4, p. 101.
[20] Ibid., vol. 2, p. 362.
[21] Muṣadaqāt al-Ikhwān, p. 82.
[22] Qurb al-isnād, p. 29; Al-Maḥāsin, vol. 1, p. 104.
[23] 'Amālī of Shaykh Ṭūsī, p. 537
[24] Ibid., pp. 525-539.
[25] Ibid.
[26] Musnad Aḥmad, vol. 5, p. 431; Iḥyā' 'Ulūm al-Dīn, vol. 1, part 3, p. 429; Maḥajjat al-Bayḍā', vol. 2, p. 132.q
[27] Al-Kāfī, vol. 4, p. 87; Tahdhīb al-Aḥkām, vol. 4, p. 194; Man la Yaḥḍuruh al-Faqīh, vol. 2, p. 109; Maḥajjat al-Bayḍā', vol. 2, p. 131.
[28] al-Ṣiḥāḥ, vol. 6, p. 2268.
[29] For the narrations indicating the need to grow a beard refer to Man la Yaḥḍuruh al-Faqīh, vol. 1, p. 130.
[30] Tārīkh Ṭabarī, vol. 2, p. 826; Majma' al-Tawārīkh, p. 251; Sharh al-Kāfī, Mulā Ṣāliḥ Māzandarānī, vol. 6, p. 65.

[31] Al-Ṭabaqāt al-Kubrā, vol. 1, p. 107; Al-Ma'ārif, p. 141; Al-Hidāya al-kubrā, p. 39.
[32] Al-Irshād, vol. 2, p. 135.
[33] In seminaries and places where they train clergy, the tuition fees must be paid to the students in a very dignified way. Students should be given enough money and full respect so that their spirit is filled with courage, chastity, and greatness from the beginning, and the spirit of begging is not institutionalized in them.* There are many defects in our seminaries, and may God restore all aspects of our defects and turn them into health! **In short, we are extremely far from the path and do not even realize it. Calamities are falling on us; we do not know where they come from!
*For more information about correcting the tuition fee method for students of religious sciences, refer to the waẓīfah Fard musalmān, p. 65, appendix 1, proposal 9.
** For more information about the basis of the establishment of seminaries and its dos and don'ts, refer to Nūr Malakūt Qur'an, vol. 2, pp. 280-326.
[34] Al-Kāfī, vol. 2, p. 599.
[35] Ṣaḥīḥ al-Bukhārī, vol. 6, p. 113; Ansāb al-Ashraf, vol. 11, p. 212.
[36] Al-Kāfī, vol. 2, p. 616.
[37] Nahj al-Balāghah ('Abdū), vol. 2, p. 157.
[38] Muṣannaf Ibn Abī Shaybah, vol. 8, p. 534; Musnad Aḥmad, vol. 1, p. 84; Shawāhid al-Tanzīl, vol. 1, p. 453.
[39] For more information, refer to Imām Shināsī, Vol. 4, pp. 169-173; Wilāyat Faqīh Dar Ḥukūmat-i Islāmī, vol. 1, pp. 36 and 37.
[40] Nahj al-Balāghah ('Abdū), vol. 2, p. 56.
[41] Ṣaḥīḥ al-Bukhārī, vol. 1, p. 99.
[42] Makārim al-Akhlāq, p. 22.
[43] Al-Zuhd, p. 50; 'Amālī of Ṣadūq, p. 466; Makārim al-Akhlāq, p. 25.
[44] Rawḍat al-wā'iẓīn wa baṣīrat al-mutta'iẓīn, vol. 2, p. 456.
[45] Makārim al-Akhlāq, p. 28; Rawḍat al-wā'iẓīn wa baṣīrat al-mutta'iẓīn, vol. 2, p. 456; with some difference.
[46] Nahj al-Balāghah ('Abdū), vol. 2, p. 59.
[47] Ibid., p. 60; Al-Kāfī, vol. 8, p. 130; with some difference.
[48] Makārim al-Akhlāq, pp. 21-16; Ḥilyat al-Abrār, vol. 1, pp. 311-314.
[49] Man La Yaḥḍuruh al-Faqīh, vol. 3, p. 299. Kurā' al-Ghamīm is the name of a land between Mecca and Medina.
[50]Quran, 68:4, Imām Shināsī, vol. 14, p. 199.
[51] Ḥilyat al-Abrār, Vol. 1, pp. 243-252.
[52] For more information about the noble morals of the Holy Prophet, may God bless him and grant him peace, refer to 'Uyūn 'Akhbār al-Riḍā, peace be upon him, vol. 1, pp. 316-319; Makārim al-Akhlāq, pp. 15-11.
[53] Man La Yaḥḍuruh al-Faqīh, vol. 2, p. 295; Makārim al-Akhlāq, pp. 257 and 258 .
[54] Tafsīr al-Qumī, vol. 2, p. 228, with some differences.
[55] Al-Sīrah Al-Nabawīyah, vol. 2, p. 643.
[56] Refer to Tārīkh al-Ṭabarī, vol. 3, pp. 160 and 161; Al-Ṭabaqāt al-Kubrā, vol. 8, pp. 11-13 and p. 174; Al-Ma'ārif, p. 133.
[57] Istī'āb, vol. 4, p. 1818; Al-Ṭabaqāt al-Kubrā, vol. 8, p. 14; Ansāb al-Ashrāf, vol. 1, p. 236.
[58] al-Ṭabaqāt al-Kubrā, vol. 8, pp. 111-42; Ansāb al-Ashrāf, vol. 1, pp. 396-464.
[59] Al-Ṭabaqāt al-Kubrā, vol. 8, p. 92.
[60] Ibid., p. 95; Ansāb al-Ashrāf, vol. 1, p. 431 and 442.

[61] To find out about the reasons for the multiple wives of the Messenger of God, may God bless him and grant him peace, refer to Sīrat al-Muṣṭafā, vol. 1, pp. 298-300.

[62] Quran, 27: 17-18.

[63] al-Ja'fariyāt, p. 142; The reward of actions, p. 278; Man La Yaḥḍuruh al-Faqīh, vol. 4, p. 5.

[64] Ṣaḥīḥ al-Bukhārī, vol. 6, p. 167; Ṣaḥīḥ Muslim, vol. 4, p. 185; Al-Ṭabaqāt al-Kubrā, vol. 8, p. 136; Biḥār al-Anwār, vol. 22, p. 228.

[65] Musnad Aḥmad, vol. 6, p. 277.

[66] For more information about the noble morals of the Holy Prophet, may God bless him and grant him peace, refer to Uyūn akhbār al-Riḍā, vol. 1, pp. 316-319; Makārim al-Akhlāq, pp. 15-11.

[67] al-Sīrah al-Nabawīyah, vol. 2, p. 300; Tārīkh al-Madīnah, vol. 1, p. 332; Tārīkh al-Ṭabarī, vol. 1, p. 614.

[68] al-Sīrah al-Ḥalabīyah, vol. 3, p. 313. To know about some of 'Ā'ishah's objections and torments towards the Prophet of God, may God bless him and grant him peace, refer to Jawāhir al-Tārīkh, vol. 3, pp. 606-608.

[69] Majma' al-Bayān, Vol. 8, p. 555; Musnad Abū Ya'lá, vol. 1, p. 160; Jām'i al-Bayān, vol. 22, p. 41.

[70] al-Īḍāḥ, Ibn Shādhān, p. 75; Ma'ānī al-Akhbār, p. 305.

[71] Tārīkh al-Ṭabarī, vol. 4, p. 469; Ansāb al-Ashrāf, vol. 2, p. 224; Al-Futūḥ, vol. 2, p. 457; Al- Muṣannaf, al-San'ānī, vol. 11, p. 365; Sharḥ al-Akhbār, vol. 1, p. 398; Musnad Aḥmad, vol. 6, p. 52. with some difference.

[72]Al-Kāfī, vol. 1, p. 457; Al-Hidāya al-Kubrā, p. 175.

[73] Refer to Nahj al-Balāghah ('Abdū), vol. 2, pp. 156-160.

[74] Musnad Aḥmad, vol. 5, p. 275; Makārim al-Akhlāq, p. 94.

[75] Tafsīr Furāt al-Kūfī, p. 75; al-'Amālī, Ṭūsī, p. 400; I'lām al-wará, vol. 1, p. 296.

[76] al-'Amālī, Ṭūsī, p. 400; I'lām al-wará, vol. 1, p. 296.

[77] Al-Iḥtijāj, vol. 1, p. 197.

[78] Ṣaḥīḥ al-Bukhārī, vol. 3, p. 132:

عن هشام بن عروة عن أبيه عن عائشة: إنّ نساء رسول الله صلّى الله عليه [و آله] و سلّم كنّ حزبين: فحزبٌ فيه عائشة و حفصة و صفيّة و سودة؛ و الحزبُ الآخر أمّ سلمة.

[78] sirr is Mystery, secret, heart-secret, or the innermost part of the heart. Islamic mysticism is the locus for spiritual revelation and witnessing the divine presence.

[79] Surah at-Taḥrīm (66) verse 3:

(وَ إِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَ أَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَ أَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ).

For more information, refer to Tafsīr al-Qummī, vol. 2, p. 375; Ma'ād Shināsī, vol. 7, p. 108.

[80] Refer to kitāb Sulaym, vol. 2, p. 586; Al-Saqīfah and Fadak, p. 71; Al-Imāmah and Al-Siyāsa, vol. 1, p. 30; Al-Hidāya al-Kubra, pp. 179 and 407; Al-Iḥtijāj, vol. 1, p. 83; Al-Milal wa Al-Nihal, Shahristānī, vol. 1, p. 71, quoted by Naẓẓām; al-Wāfī bi 'l-wafayāt, Vol. 6, p. 15; Sharḥ Nahj al-Balāghah, Ibn Abī al-Ḥadīd, vol. 6, p. 48; Mīzān al-'itidāl, vol. 1, p. 139.

[81] al-'Amālī, Ṣadūq, p. 234.

[82] The Tasbīḥāt of Fāṭimah is a special kind of Dhikr which is attributed to Fāṭimah bint Muḥammad and consists of saying 33 repetitions of Subḥān-Allah (سُبْحَانَ اللهِ), meaning "Glorified is God"; 33 repetitions of Alḥamdulillāh (اَلْحَمْدُ لِلهِ), meaning "Praise be to God"; 34 repetitions of Allāhu'akbar (اَللهُ أَكْبَرُ), meaning "God is Greatest."

[83] Man La Yaḥḍuruh al-Faqīh, vol. 1, p. 320; Sharḥ al-akhbār, vol. 3, p. 67; Musnad Aḥmad, vol. 1, pp. 106, 136, and 153; Sunan Abī Dāwūd, vol. 2, p. 29; Al-Du'ā, al-Ṭabarānī, p. 96; Al-Ṭabaqāt al-Kubrā, vol. 8, p. 21; Ansāb al-Ashrāf, vol. 2, p. 155; with some differences in the sources.

[84] Tafsir al-'Ayyāshī, vol. 1, p. 171.

[85] Al-Kāfī, vol. 8, p. 340; Manāqib Āl Abī Ṭālib (peace be upon him), vol. 3, p. 357; Iqbāl Al-A'māl, vol. 2, p. 584.

[86] History of Ahl al-Bayt, pp. 71 and 72; Al-Kāfī, vol. 1, pp. 457 and 458; Al-Hidāya al-Kubrā, p. 176.

[87] Refer to Al-Hidāya al-kubrā, pp. 179 and 407; Al-Ikhtiṣāṣ, p. 185; Al-Iḥtijāj, vol. 1, p. 83; Dalā'il al-Imāma, p. 134; al-Milal wa-al-Nihal, Shahristānī, vol. 1, p. 71, quoted by Naẓẓām; Mīzān al-'itidāl, vol. 1, p. 139. See also Al-Hidāya al-Kubrā, p. 180; History of Ahl al-Bayt, p. 93; Manāqib Āl Abī Ṭālib (peace be upon him), vol. 3, p. 358; Tāj al-mawālīd, p. 76.

[88] Quran 3:144; Imām Shināsī, vol. 13, p. 19; Ansāb al-Ashrāf, vol. 1, p. 553.

[89] al-Irshād, vol. 1, p. 186; I'lām al-wará, vol. 1, p. 267. Also refer to Ahmad's Musnad, vol. 6, pp. 77 and 240; Sunan al-Tirmidhī, vol. 5, p. 361.

[90] Qur'an, 26:227.

[91] Qur'an, 2:156.

[92] For more information about the obligation of kindness to parents and the works and blessings that follow it, refer to Nūr Malakūt Qur'an, vol. 1, pp. 147-132.

[93] 'infāq means spending and disbursement but also carries the sense of doing so to please God without asking for any favor or hoping for a return.

[94] Al-Kāfī, vol. 6, p. 541. Moderation is the assumption of a middle position in between two forbidden extremes often defined by as the modes of excessiveness (ifrāṭ) and laxity (tafrīṭ).

[95] Tafsīr al-Qumī, vol. 2, p. 109; Al-Mu'jam Al-Awsaṭ, vol. 8, p. 39; Al-Manāqib, Khwārizmī, p. 39.

[96] It should be known that marriage is the Sunnah of the Messenger of God, and the marriage itself is praiseworthy and noble according to the holy law. There is no problem in doing it at any time and on any occasion, even during the martyrdom of the Ahl al-Bayt; may peace be upon them.

It is better not to do it during the days of the moon in Scorpio. Even my late father used to say: "There is no obstacle to getting married on the night of Ashura."

Joy, delight, and sweets eaten during Ahl al-Bayt's martyrdom and mourning (peace be upon them) are considered against etiquette and an insult to a special occasion and must be avoided.

He also said emphatically: "The interval between marriage and wedding should not be long, and more than two to three months is not advisable."

He used to say: "The marriage ceremony is the ceremony of connecting two souls and, as a result, creating a connection with the Lord. For this reason, the atmosphere of the assembly should be spiritual. Of course, in the direction of ifrāṭ, the state of joy and happiness should not be lost, and the atmosphere of the assembly should not be turned into a dry and stagnant atmosphere. Moderation in

everything is the best method and tradition.

Playing musical instruments - although forbidden everywhere - should be avoided, especially in this spiritual atmosphere, except for the Daf, which cannot be ruled as forbidden from the Sharīʿah point of view. Playing musical instruments - although forbidden everywhere - should be avoided, especially in this spiritual atmosphere, except for the tambourine, which cannot be ruled as forbidden from the Shariah point of view.

The poem's composition should mention Ahl al-Bayt (peace be upon them). Repetition of ṣalawāt should enliven the gathering, and there is nothing wrong with writing funny and humorous poems as long as it does not violate the privacy and dignity and observance of politeness and decency.

There is no obstacle to having fun, creating excitement, and engaging in rhythmic movements to the extent that it does not cause sexual stimulation and does not take it out of the natural state into the sensual aspect.

The quality of clothing at the wedding ceremony should be graceful, and wearing revealing and provocative clothes should be avoided. In women's gatherings, the company of boys who can recognize the position of women and the quality of clothing and keep scenes and images in their memory should be avoided. The company of boys over three years old is not allowed. Men should not hear women's voices.

He used to say that the wedding ceremony should be held at night only by the relatives of the parties and should end quickly. Postpone the wedding meal to tomorrow at noon and avoid making noise, honking cars, and disturbing people.

Animal sacrifice or ḏabiḥa at night is abominable. It is better to hold festive gatherings at home and in a private place and avoid holding gatherings in halls, especially those that are usually attended by non-religious and non-committal people with inappropriate status. The polluted spirit and atmosphere in such places will have a bad effect on the spiritual essence and atmosphere of the assembly. If the house and personal places cannot hold many people, it is enough to have fewer people and participants.

The invitation card should say "بسم اللّٰه الرّحمن الرّحیم" or any name of the Lord and do not use silly expressions in the text of the invitation. It is better not to mention the name of the woman. The date mentioned in the invitation card should be Hijri, and there is no need to mention the solar date next to the lunar date.

On the wedding night, the bridegroom and bride should put themselves on the path of spiritual development and attainment of the divine essence by praying two rakats, trusting in the Lord, and beseeching Him to help them form a new life.

Avoid entering the world of multiplicity and considerations(*'itibārāt*). Consider this union the best opportunity for their growth towards the world of light. People who intend to donate gifts to this marriage should not open them before others and brag about it. They should put the gifts in a corner and write their names on them, and the couple will thank them later. They should ignore the lives of other people and should consider only God's pleasure at every moment. The couple should only benefit from righteous people who have experience consulting and solving problems in life's affairs. Avoid the trap of human devils, especially those who pretend to give advice and behave kindly.

In short, the marriage contract is the tradition of the Messenger of God, and it is founded on the unity of souls and hearts. In the path of life, the method of the Messenger of God and the pure imams, may God's peace be upon them, should be followed, including a small dowry. The best dowry is the dowry of Ḥaḍrat Fāṭimah Zahrā (peace be upon her).

Funeral services

The Messenger of God's tradition for holding the funeral assembly is three days, which is held in the deceased's own home. The Qur'an should be recited in the assembly, and the plight of the Ahl al-Bayt (peace be upon them) should be

mentioned. Refrain from praising the deceased and describing social affairs, personal affairs, and worldly credits.

The installation of black flags and announcements of condolence should be strictly avoided because black flags and cloths are for the mourning of the Ahl al-Bayt, and the Majlis of other people should be different from the Majlis of the Infallible, peace be upon them. The funeral service should be held normally, and people should be busy listening to the Qur'an and Fatiha and avoid talking to each other.

Nowadays, it is customary for people to enter the funeral hall with shoes on and talk to each other, laugh and joke while sitting on a chair, and not pay attention to reading the Quran. All this is against the way of Islam. In the funeral assembly, they should sit on the ground, not speak to each other, and spend their zikr and thoughts on the memory of the hereafter and their future. Imagine that this assembly will be held for them one day as well.

Using video cameras in an obvious way and the view of everyone is disruptive to the purpose of holding such gatherings.

There is no need to mention the names of people and thank them for their presence.

It is not a tradition to feed those present at the funeral. Rather, it is appropriate for relatives and neighbors to prepare food for the afflicted for up to three days.

Bringing bouquets to the assembly is against the spirit of holding such assemblies and should be abandoned. As can be seen, in cemeteries, instead of admonishing the quality of that place and space with the memory of death and the abode of the afterlife, they plant trees, various flowers, and greens and make streams of water flow. These things are contrary to the mood of the cemetery and prevent a person from remembering and reminiscing about the hereafter, making him look at flowers and roses.

The clothes of the people of Majlis should not be black, and black color is abominable, but there is no problem if the clothes are a little dark. After the expiration of three days, they should take off their dark clothes and go about their normal daily activities. They should not even delay wedding ceremonies or cause their relatives and relatives difficulty and embarrassment by observing ignorant customs and weak traditions.

The atmosphere of the funeral should not be changed to commemoration and praise, and if the deceased is mentioned, it should be about things that are in line with moving towards the hereafter.

Holding a funeral meeting in the mosque and Ḥusaynīyah is not an obstacle, provided that the things that have been said are followed. On the other hand, it should not hinder the prayers of the worshipers.

If the funeral service coincides with one of the Islamic holidays, the funeral service should not overshadow that occasion. It is possible to remove sweets for the occasion of the assembly and use dates and Ḥalwā (a sweet confection) instead.

Mentioning calamity should be avoided, and poetry and chants about Eid should be noted. Many families and relatives should not stand in these gatherings to make the deceased's position look glorious.

Those present in the assembly should spend most of their time reciting Fātiḥah (Surah Al-Fātiḥah and Surah al-Tawhid) and Surah Al-Qadr. Refrain from distributing the Quran as pamphlets since his method became popular during Yazīd's time (may God's curse be upon him). The Quran should be complete and fully accessible to people.

The assembly of "seven," "year," and "forty" days after the demise of the deceased have not been signed according to Sharia law. Especially the forty or Arba'īn Assembly, which is dedicated explicitly to Ḥaḍrat Sayyid al-Shuhadā, peace be upon him, and that none of the other fourteen infallibles had an Arba'īn ceremony. Accordingly, the formation of these assemblies, especially the Arba'īn Assembly,

should be avoided.

Organizing these assemblies is to seek forgiveness for the deceased, condole the survivors, and bow to religious rituals. This purpose is achieved when the ceremonies and current affairs are precisely by the teachings and orders of Sharīʿah. We should not deviate from that acceptable method for worldly interests, compliance with tastes, consideration of other people's opinions, pretense, and show off. We should do things according to the way of the Messenger of God and the Imams (may God's prayers and peace be upon them all).

In the tradition of the Ahl al-Bayt religion, there was no anniversary ceremony. That is, from the time of the advent of Islam to the time of the Major Occultation (al-Ghaybah al-Kubrā), which was almost three hundred years ago, there has never been a mention in the history and works of the past about the establishment of annual gatherings for ordinary people and the companions of the imams (peace be upon them). Unfortunately, nowadays, we see that people hold gatherings for their deceased for many years and spend strange expenses and advertisements in different cities and places, and they consider it as rituals. They are unaware that the soul of the deceased is in agony and pressure from these matters and is not satisfied with these matters at all.

In the school of Shia, the indicators in the emergence of rituals are The Fourteen Infallibles. There is nothing wrong with mentioning the name of the deceased person and asking for mercy and forgiveness for him, but it should be in a meeting and gathering that is held in the name of one of The Fourteen Infallibles, peace be upon them, and not independently for that deceased person.

Therefore, the anniversaries, congresses and seminars that are held for the elders of the divine scholars and mystics should be organized under the consideration and observance of this issue. For example, if a congress and seminar is to be organized for a divine mystic, and the works and thoughts of that great mystic are to be researched and analyzed, a time should be considered for this matter that corresponds to the birth of one of The Fourteen Infallibles, peace be upon them, such as Amīr al-Mu'minīn, Imam Ṣādiq or Imam Ali bin Musa al-Riḍā (peace be upon them).

If a meeting is to be held for one of the distinguished jurists and his works and thoughts are to be remembered, it is appropriate to consider, for example, the birth of Imam Bāqir (peace be upon him) or Imam Ṣādiq (peace be upon him). The centrality in these congresses should be given to the Imam's thoughts, methods, and teachings, and then the thoughts of that great person should be explained.

Eid meetings and death ceremonies of The Fourteen Infallibles

These gatherings should be without controversy, advertisements, and posting of advertisements and posters, among others.

In these gatherings, only the religious teachings and contents on the centrality of the Infallibles should be discussed, and the organizer's mention, definition, and praise should be avoided.

It is necessary to mention the moral virtues and poems suitable for the Infallible. It is better to read poems of scholars, Ḥāfiẓ Shīrāzī, Sanāī, Mawlānā Jalāl al-din Rūmī, 'Aṭṭār Nishāburī, and great people such as Ḥājj Mīrzā Ḥabibullāh Khurāsāni, the late Kumpānī, Ḥujjat al-Islam Nayir Tabrīzī, Fuwād Kirmānī, Fayḍ Kāshānī and others.

Clapping should be avoided in the Ahl al-Bayt assembly, and ṣalawāt should be recited instead. Refrain from reciting vulgar and offensive poems, and keep in mind the necessary dignity of the Ahl al-Bayt Assembly. Women should wear dignified and modest clothes in these gatherings and avoid inappropriate clothing. Avoid imitating praisers who lack competence in composing poetry, lamenting, and mourning.

There is no Sharīʿah reason to remove clothes during chest-beating and avoid

screaming and horrifying screams. The assembly of the Imam (peace be upon him) should be dignified and disciplined, and the pulpit should be used instead of chairs and sofas. The tribune is one of the products of the West, and it is reprehensible and should not be used in zikr circles and mourning gatherings.

It is appropriate to prepare a three-step pulpit there if the ruwḍah and the imams' gathering are held at home.

During the days of celebration, signs of joy should be visible in the atmosphere of the assembly, and during mourning and calamity, signs of mourning should be visible. Of course, wearing black is not correct either and everything should be in moderation. Avoid prolonged mourning.

No one else should enter after the assembly starts. Do not bring mobile phones. People should take care of their children and keep them by their side.

The speaker should explain the basics of the Shi'ite school and avoid mentioning details and matters that are outside the scope of discussion and explanation. People are thirsty for the knowledge of Ahl al-Bayt and tired of repetition. After listening to the speaker's speech, people should feel that they have gained access to a better understanding and the development of more truths.

Poems and especially laments should have life-giving and inspiring content and concepts. The voice of the reciter and speaker should not go outside the venue and cause annoyance to the neighbors. Based on this, the chest-beating or mourning groups should return to their positions before the time of people's rest and avoid using drums, trumpets and musical instruments and not carry symbols that have the sign of the cross on them.

Food in Ahl al-Bayt gatherings should be the same as food in other ceremonies, and the quality that is considered in other occasions should also be observed in Ahl al-Bayt gatherings.

Ahl al-Bayt gatherings should bring joy and happiness, but too much repetition in holding such gatherings causes habituation, discouragement, and lack of desire. Therefore, it is necessary to limit the holding of these assemblies to the same extent as usual and not to repeat and continue these assemblies under various titles, such as nazr (a vow or commitment to carry out an act), habits, and pretending.

Another assembly that is held is "Tabari Assembly". In such gatherings, the anecdotes and words of the leaders should be mentioned and the positions of the Shia and Ahl al-Bayt should be explained, and the use of obscene words and desecration of people's dignity should be avoided.

There is nothing wrong with joking and humor in moderation, but it is not correct to express offensive words and obscene poems about the past. The sobriety of the believer must be preserved everywhere and in all situations.

The other assembly is the birthday celebration, which today, in addition to being a western culture, has also spread among Muslim nations. Of course, it is appropriate to change it with a celebration of bulūgh which means reaching the age that one is obliged to obey religious laws. As a person becomes worthy and capable of receiving the duty from God, he should be happy and humble, the way to the truth of worship, which is the same as entering the holy shrine of Ḥaq (the Truth, God), is paved. He is given the permission to move and walk in the path of perfection and walk to God, and for this reason, he should be grateful to God and step on this path with great effort, pure intention, a clear conscience, and a heart connected to the mercy and care of the truth. Elders have said: "The journey of a young person towards spiritual perfection and crossing the obstacles of the ego and the worldly world is much, much faster than the movement of other people.

[97] Refer to Risālah Nikāhīyah, pp. 19 and 36.

[98] Refer to Tafsīr al-Samarqandī, vol. 3, p. 529; Tafsīr al-Qur'an al-'Adhīm, Ibn Abī Ḥātim al-Rāzī, vol. 10, p. 3403; Al-Kashf and Al-Bayān, vol. 10, p. 139.

[99] For more information, refer to Risala Nikāhīyah, pp. 41-39.

[100] Jāmi' al-akhbār, Shu'ayrī, p. 101.

[101] Al-Kāfī, vol. 5, p. 334.

[102] Jāmi' al-akhbār, Shu'ayrī, p. 101.

[103] Risālah Nikāhīyah, p. 50.

[104] Man La Yahduruh al-Faqīh, vol. 4, p. 171:

عن إسحاق بن عمّار قال: قلتُ لأبيالحسن عليه السّلام: المرأة تَخاف الحبلَ فتَشربُ الدّواء فتُلقي ما في بطنها. فقال: "لا". فقلتُ إنّما هو نطفة. قال: "إنّ أوّلَ ما يُخلق نطفةٌ".

Ishāq bin 'Ammar says: I asked Imam Kāzim (peace be upon him) about a woman who is afraid of getting pregnant and takes medicine and what she has in her womb miscarries. Hadrat said: "Don't do it!" I said: This is just a fertilized egg cell. He said that the first thing created is a zygote or a fertilized egg cell.

[105] Jāmi' al-akhbār, Shu'ayrī, p. 145.

[106] Risālah Nikāhīyah, pp. 24-27.

[107] Imām Shināsī, vol. 12, p. 273.

[108] al-'Amālī, Shaykh Tūsī, p. 644.

[109] istihsān is using a jurist's judgment to determine the best solution to a religious problem that cannot be solved by simply citing sacred texts.

[110] Matthew 5:38-40, Sermon on the Mount, "The Secret of Happiness".

[111] Nūr Malakūt Qur'ān, vol. 1, p. 42.

[112] For information on hadiths and legal rulings regarding diyah (blood money) in Islamic law, please refer to Wasā'il al-Shi'a, vol. 29, pp. 189-404, Kitāb al-Dīyāt and Al-Rawda al-bahīyya fī sharh al-lum'at al-Dimashqīyya (by Kalanter), vol. 10, pp. 105-329, Kitāb al-Dīyāt.

[113] Bihār al-Anwār, Volume 42, page 275, quoting Abu al-Hasan al-Bakri in his book about the martyrdom of Amir al-Mu'minin, peace be upon him, through his chain of transmission from Lut ibn Yahya and his teachers.

[114] Bihār al-Anwār, Vol. 42, p. 262.

[115] Al-Irshād, pp. 11-13, with some variations.

[116] Al-Irshād, Vol. 1, p. 21; Al-Ikhtisās, p. 150; Al-Tabaqāt al-Kubrā, Vol. 3, pp. 25 and 27; Al-Kāfī, Vol. 1, pp. 299 and 300.

[117] Qurb al-Isnād, p. 143; Al-Ja'fariyāt (Al-Ash'athiyat), p. 53; Bihār al-Anwār, Vol. 42, p. 288, as reported by Abu al-Hasan al-Bakri in the martyrdom account of Amir al-Mu'minīn (peace be upon him), citing his chain of transmission from Lut ibn Yahya, from his teachers; Al-Tabaqāt al-Kubrā, Vol. 3, pp. 25 and 27.

[118] Bihār al-Anwār, Vol. 42, p. 287, as reported by Abu al-Hasan al-Bakri in the martyrdom account of Amir al-Mu'minīn (peace be upon him), citing his chain of transmission from Lut ibn Yahya, from his teachers.

... ثمّ التَفتَ عليه السّلام إلىٰ وَلَدِهِ الحَسَنِ عليه السّلام و قالَ لَهُ: "ارفُق يا وَلَدي بِأسيرِكَ وَ ارحَمهُ و أحسِن إليهِ و أشفِق عليهِ! أ لا تَرى إلىٰ عَينَيهِ قَد طارَتا في أمّ رَأسِهِ و قَلبُهُ يَرجُفُ خَوفًا و رُعبًا و فَزَعًا؟!" فَقالَ لَهُ الحسنُ عليه السّلام: "يا أباه، قَد قَتَلَكَ هذا اللّعينُ الفاجِرُ و أفجَعَنا فيكَ، و أنتَ تَأمُرُنا بِالرِّفقِ بِهِ؟!" فَقالَ لَهُ: "نَعَم يا بُنَيَّ! نَحنُ أهلُ بَيتٍ لا نَزدادُ عَلَى المُذنِبِ إلينا إلّا كَرَمًا و عَفوًا؛ و الرَّحمَةَ و الشَّفَقَةَ مِن شيمَتِنا لا مِن شيمَتِهِ! بِحَقّي عَلَيكَ فَأطعِمهُ يا بُنَيَّ مِمّا تَأكُلُهُ و اسقِهِ مِمّا تَشرَبُ، و لا تُقَيِّد لَه قَدَمًا و لا تَغُلَّ لَه يَدًا! فَإن أنا مِتُّ فَاقتَصَّ مِنهُ بِأن تَقتُلَهُ و تَضرِبَهُ ضَربَةً واحِدَةً ...

.. Then he (peace be upon him) turned to his son, Hasan (peace be upon him), and said to him: 'Be gentle with your prisoner, my son, and show him mercy. Treat him well and be compassionate towards him. Do you not see how his eyes have rolled back into his head, and his heart trembles with fear, terror, and dread?' Imam Hasan (peace be upon him) responded, 'O my father, this wretched man has killed you and caused us great grief, and you are instructing us to show him kindness?' He replied,

'Yes, my son! Our family only advocates generosity and forgiveness towards those who have wronged us. Mercy and compassion are our traits, not his. By my right over you, feed him from what you eat and give him to drink from what you drink. Do not shackle his feet or bind his hands. If I die, then you may take revenge by killing him with a single blow...

[119]Al-Da'wāt, by Rāwandī, pp. 18 and 19.

[120] Refer to 'Uddat al-Dā'i, pp. 16–43; Falāḥ al-Sā'il, pp. 27–29; Irshād al-Qulūb, Vol. 1, pp. 148–154.

[121] Al-Kāfī, vol. 3, p. 481.

[122] Ibid, vol. 2, p. 481.

[123] Ibid, vol. 3, p. 479.

[124] Ibid, p. 477.

[125] Ibid, vol. 2, p. 494.

[126] Al-Kāfī, vol. 2, p. 478; vol. 3, p. 414; Man La Yaḥḍuruh al-Faqīh, vol. 1, p. 420; 'Uddat al-Dā'ī, p. 47 and 48; Ma'ānī al-Akhbār, p. 399.

[127] 'Uddat al-Dā'ī, p. 157; Miṣbāḥ al-Zā'ir, p. 468–472.

[128] Al-Kāfī, vol. 2, p. 487.

[129] Munyat al-Murīd, p. 123:أنا عند المنكسرة قلوبهم.

[130] Al-Kāfī, vol. 2, p. 474.

[131] Al-Kāfī, vol. 2, p. 476; Al-Amālī, by Shaykh Ṭūsī, p. 530; Makārim Akhlāq, p. 466.

[132] Quran 19:3, 21:83 and 89, 38:41.

[133] 'Uddat al-Dā'ī, p. 141.

[134] Ibid., p. 57.

[135]Adapted from Al-Kāfī, vol. 3, p. 477; vol. 2, p. 552.

[136]Anwār al-Malakūt, vol. 2, p. 358, commentary: "For our hearts, all recognize you by your noble and beautiful actions (and they indicate your mercy and kindness towards the servants).

[137] Miṣbāḥ al-Zā'ir, pp. 468–472.

[138] For further information on the conditions for the acceptance of supplications, refer to Anwār al-Malakūt, vol. 2, Nur Malakūt al-Du'ā, Session 9, pp. 351–412.

[139] Al-Mustadrak, by Ḥākim al-Nisābūrī, vol. 3, p. 144. Al-Manāqib, by Khwārizmī, p. 388; Naẓm durar al-simṭayn fī faḍā'il al-Muṣṭafā wa l-Murtaḍā wa l-Batūl wa l-Sibṭayn 'alayhim al-salām, p. 148.

[140] Al-Mustadrak, by Ḥākim al-Nisābūrī, vol. 3, p. 144. Al-Manāqib, by Khwārizmī, p. 388; Naẓm durar al-simṭayn fī faḍā'il al-Muṣṭafā wa l-Murtaḍā wa l-Batūl wa l-Sibṭayn 'alayhim al-salām, p. 148.

[141] Sharḥ Nahj al-Balāghah, by Ibn Abī al-Ḥadīd, vol. 6, pp. 113–126.

[142] Al-Mazār al-Kabīr, by Ibn Mashhadī, pp. 149–153.

[143] Tārīkh Baghdād, vol. 12, p. 302; Waqa Ṣiffīn, p. 145; Al-Ghārāt, vol. 2, p. 781; with slight source differences.

[144]al-Mawā'iẓ al-'Adadiyya, by 'Aīnathī, page 209, with some slight differences.

[145] Shawāhid al-Tanzīl, vol. 2, p. 435; Al-Mu'jam al-Kabīr, by Ṭabarānī, vol. 8, p. 38; with some slight differences in the sources.

[146] Al-Irshād, vol. 1, p. 14.

[147] Al-Faḍā'il by Ibn Shādhān, p. 104, with slight variations.

[148] Biḥār al-Anwār, vol. 42, p. 279, with slight variations.

[149] Al-Irshād, vol. 1, p. 14.

[150] Bihār al-Anwār, vol. 42, p. 276.

[151] Al-Irshād, vol. 1, p. 16.

[152] Bihār al-Anwār, vol. 42, pp. 238 and 276–279, with slight variations.

[153] Manāqib Āli Abī Ṭālib, by Ibn Shahr Āshūb, vol. 3, p. 310.

[154] Al-'Adad al-Qawiyyah, p. 240; Al-Irshād, vol. 1, p. 19, with slight source variations.

[155] Ma'ād Shināsī, vol. 6, p. 159.

[156] Bihār al-Anwār, vol. 42, pp. 239 and 276-286; Manāqib Āli Abī Ṭālib, vol. 3, p. 310; Al-'Adad al-Qawiyyah, p. 240; Al-Irshād, vol. 1, pp. 16-17.

[157] Ihyā' Ulūm al-Din, vol. 1, part 3, p. 556; Al-Kāfī, vol. 2, pp. 484 and 485.

[158] Tahdhīb al-Ahkām, vol. 3, pp. 108–111; Commentary on Passages of Dua al-Iftitah, pp. 24 and 153: O God, I begin with praising You, and You affirm righteous, true, and steadfast deeds through Your grace and generosity. O Lord, I request a small matter from the vast sea of Your grace, despite my great need for it.

[159]Miṣbāh al-Mutahajjid, vol. 2, pp. 844–850.

Translation from Ma'ād Shināsī, vol. 3, p. 157; and Commentary on Passages of Dua Abu Hamzah, vol. 2, p. 164: O my Lord, I call upon You by Your mercy that encompasses all creation, and by Your power with which You have subdued all beings, causing everything to be in a state of humility and submission... O God, forgive those sins that tear apart the veil of chastity.

[160] Bihār al-Anwār, vol. 84, pp. 339–341: O Lord, O You who brought forth the dawn's light with Your radiant expression and scattered the pieces of the dark night with its pitch-black hue... O God, open the doors of the day for us with the keys of mercy and salvation.

[161] Al-Kāfī, vol. 2, p. 473.

[162] Al-Kāfī, pp. 474, 475, and 490; 'Uddat al-Dā'ī, pp. 154 and 155.

[163] sharh al-Manzumah, vol. 2, p. 35:

In His hands, complexities unfold,
A cosmic tapestry, story yet untold.
On His support, creation's fabric gleams,
A masterpiece in His celestial dreams.

[164] Nahj al-Balāghah (Subhī Sālih), p. 349, Sermon 227; Tafsīr Āyāt al-Nūr, p. 243, commentary: "For they know that the control of all affairs is in Your hands, and the issuing of judicial rulings is by Your command."

[165] Al-Kāfī, vol. 2, p. 477.

[166] Ibid.

[167] Al-Kāfī, vol. 2, p. 476.

[168] Refer to Nūr Malakūt Qur'ān, vol. 2, p. 543.

[169] Al-Kāfī, vol. 7, p. 51.

[170] Tuhaf al-'Uqūl, p. 197.

[171] Quran, 9:33; Quran, 61:9.

[172] Quran, 6:162-163.

[173] Quran, 3:102.

[174] Quran, 3:103.

[175] Quran, 2:83.

[176] Quran, 5:2.

[177] Al-Kāfī, vol. 7, p. 51.

[178] Bihār al-Anwār, vol. 42, p. 290.

[179] Al-rūwdah fī fadā'il Amīr al-mu'minīn by Ibn Shādhān, p. 132.

[180] Quran, 37:61; Risālah- Lubb al-Lubāb, p. 18.

[181] Refer to Bihar al-Anwar, vol. 42, p. 293.

[182] Quran, 2:186.
[183] Refer to Quran, 97:3.
[184] Al-Kāfī, vol. 4, p. 162.
[185] Quran, 13:11.
[186] Al-Kāfī, vol. 2, p. 469.
[187] Mir'āt al-'uqūl, Vol. 12, p. 16.
[188] Quran, 97:3.
[189] Quran, 2:186.

[190] Al-Mu'jam Al-Awsaṭ, Al-Ṭabarānī, Vol. 3, p. 66; Mustadrak Al-Wasā'il, Vol. 7, p. 458.

[191] Al-Kāfī, vol. 5, p. 88. uṣūl

[192] Rūḥ al-Ma'ānī, Al-Ālūsī, Vol. 10, p. 315; Mawāhib al-Raḥmān, Sabziwāri, Vol. 3, p. 170; attributed to the Prophet Muhammad (peace be upon him and his family).

[193] Al-Khiṣāl, vol. 1, p. 299.

[194] A'lām al-Dīn, Al-Daylamī, p. 269.
[195] Quran, 3:135.
[196] Quran, 3: 135-136.

[197] Tafsīr al-Ṣāfī, Vol. 1, p. 382.

[198] Dīwān Ḥāfiẓ (Qazwīnī), p. 486, Ghazal 423:

Cleanse yourself, then stride with noble air,
To tavern's warmth and ale's beguiling snare.
Lest holy grounds by your defilement bear,
Depart and leave this ruined monastery bare.

[199] Quran, 97.
[200] Al-Kāfī, vol. 2, p. 621.
[201] For further information on the concepts of instant and gradual revelation of the Qur'an and the differences between them, refer to Nūr Malakūt Qur'ān, Vol. 3, pp. 343-346 and Anwār al-Malakūt, Vol. 2, pp. 19-22.
[202] Quran, 17:106.

[203] This view is attributed to Sha'bī (Amīr ibn Sharāḥīl, d. 109 AH), a prominent Sunni commentator and one of Abu Hanifa's greatest teachers. It is cited by Fakhr al-Dīn al-Rāzī in Tafsīr al-Rāzī, Vol. 32, p. 27, and by Jalāl al-Dīn al-Suyuṭī in Al-Itqān fi 'Ulūm al-Qur'ān, Vol. 1, p. 158.
[204] For further information on the objections raised against this theory, refer to Al-Mīzān fi Tafsīr al-Qur'ān, Vol. 2, p. 20.

[205] lauḥ Maḥw and lauḥ Ithbāt means the knowledge which is capable of erasure and substitution; the knowledge which is liable to change from time to time.
[206] Al-Kāfī, vol. 4, pp. 156-160.
[207] For further information, please refer to Allāh Shināsī, Vol. 2, pp. 166–177; Nūr Malakūt Qur'ān, Vol. 3, pp. 194–196 and 349–352.
[208] Quran, 41:30-31.
[209] Quran, 57:22-23.
[210] Quran, 44:3.
[211] Majma' al-Bayān, vol. 10, p. 789.
[212] Al-Kāfī, vol. 4, with slight variation.
[213] Imām Shināsī, Volume 14, page 247, states: "The reference to a thousand months denotes the duration of the Umayyad dynasty, as their pure rule lasted precisely eighty-three years and four months, which equates to a thousand months."

For further references, see Murūj al-Dhahab, Vol. 3, p. 234; Tafsīr al-Rāzī, Vol. 32, p. 31; Imām Shināsī, Vol. 14, p. 247 and Vol. 17, p. 342, annotations.
[214] Refer to Al-Kāfī, Vol. 1, p. 248; Kifāyat al-Athar, p. 220.
[215] Tafsīr al-Qummī, Vol. 2, p. 431.
[216] Majma' al-Bayān, Vol. 10, pp. 786–790.

217 Tafsīr al-Sāfī, Vol. 5, pp. 351–353.

218 Al-Burhān fī Tafsīr al-Qur'ān, Vol. 5, pp. 699–715

219 I'rāb al-Qur'ān (Grammar of the Quran), al-Naḥās, Vol. 5, p. 166.

220 Quran, 36:82. Imam Shinasi, vol. 1, p. 132: His command is only that when He intends a thing, He only says to it, 'Be,' and it is.

221 al-Bidāyah wa al-Nihāyah, vol. 4, p. 22; Majma' al-Bayān, vol. 3, p. 450.

222 Tahdhīb al-Aḥkām, Vol. 4, p. 331.

223 Refer to Mufradāt Alfāz al-Qur'ān, p. 421; Majma' al-Bayān, Vol. 10, p. 790.

224 Quran, 26:205-207.

225 Nahj al-Balāghah ('Abdū), Vol. 2, p. 60.

226 Al-Irshād, vol. 2, p. 82.

أ لسنا علی الحق؟

Are we not on the right path?

227 Ibid, p. 130.

228 Al-Hidāya al-Kubrā, pp. 202–204.

229 Qur'an, 26:227.

230 Quran, 2:156.

231 Quran, 5:2.

232 Kanz al-'Irfān, Vol. 2, p. 133; Īḍāḥ al-Fawā'id, Vol. 3, p. 602.

233 Al-Amālī, by al-Ṣadūq, p. 288.

234 Al-Kāfī, Vol. 5, p. 227; Tahdhīb al-Aḥkām, Vol. 6, p. 371.

235 Al-Kāfī, Vol. 5, p. 226; Tahdhīb al-Aḥkām, Vol. 6, p. 373, with some variations.

236 Quran, 4:157.

237 Refer to 'Ilal al-sharāyi', Vol. 2, p. 348; Nūr Malakūt al-Qur'ān, Vol. 2, p. 101, footnote.

238 'Ilal al-sharāyi', Vol. 2, p. 348:

عن مُصدِّق بن صدقة، عن عمّار بن موسى، عن أبي‌عبدالله عليه السّلام:...و قال: "لا يلبس الرّجل الذّهب و لا يصلّي فيه؛ لأنّه من لباس أهل النّار.

From Musaddiq ibn Sadaqah, Ammar ibn Musa, Abu Abdullah (peace be upon him): ... and he said, 'A man should not wear gold or pray in it, for it is the clothing of the people of Hell.

239 Man La Yaḥḍuruh al-Faqīh, Vol. 1, p. 253; Al-Istibṣār, Vol. 1, pp. 385-386.

240 Al-Ja'fariyāt (Al-Ash'athiyāt), p. 157:

عن عليّ بن أبي‌طالب عليه السّلام قال: قال رسول‌الله صلّى الله عليه و آله و سلّم: "حلق اللّحية من المثلة، و من مثّل فعليه لعنة الله!

From Ali ibn Abi Talib (peace be upon him), who said: The Messenger of Allah (peace be upon him and his family) said, 'Shaving the beard is a form of mutilation, and whoever mutilates is cursed by Allah.'

241 Fiqh al-Riḍā (peace be upon him), p. 256.

242 Jāmi' al-akhbār, by Shu'ayrī, p. 145; Da'āim al-Islām, Vol. 2, p. 37; 'Awālī al-La'āli, Vol. 2, p. 136, with some variations.

243 A significant theological implication is drawn from the hadith recorded in Al-Kafi (vol. 3, p. 393). This hadith, attributed to the Prophet Muhammad, suggests that certain conditions within a dwelling can influence the presence of angelic beings, thereby establishing a connection between purity, sanctity, and divine visitation:

قال رسول‌الله صلّى الله عليه و آله و سلّم: "إنّ جبرئيل عليه السّلام أتاني فقال: إنّا معشر الملائكة لا ندخل بيتا فيه كلب و لا تمثال جسد و لا إناء يبال فيه.

The Messenger of Allah (peace be upon him and his family) said: Gabriel (peace be upon him) came to me and said: 'We, the angels, do not enter a house that

contains a dog, a statue of a body, or a vessel used for urination.'

[244] Al-Kāfī, vol. 7, p. 273.

[245] Al-Amālī, by al-Ṣadūq, p. 446.

[246] Thawāb al-A'māl wa "iqāb al-A'māl, by al- Ṣadūq, p. 273; Al-Kāfī, Vol. 2, p. 331.

[247] Al-Khiṣāl, Vol. 1, p. 176.

[248] Al-Amālī, by al-Ṭūsī, p. 405.

[249] Al-Amālī, by al-Ṣadūq, p. 253.

[250] Thawāb al-A'māl, p. 272; Al-Kāfī, Vol. 2, p. 331.

[251] Al-Kāfī, Vol. 2, p. 232.

[252] Ibid, p. 331.

[253] Ibid, p. 333.

[254] 'Uddat al-dā'ī, p. 141; Safīnat al-Biḥār, Vol. 5, pp. 377–382.

[255] Ibid, p. 382.

[256] Rijāl al-Kashshī, p. 441.

[257] Manāqib Āl Abī Ṭālib (peace be upon them), Vol. 4, p. 240.

[258] Refer to Tafsīr al-Qummī, vol. 2, p. 376; Da'āim al-Islām, vol. 2, pp. 98 and 267.

[259] Al-Kashshāf, vol. 4, p. 566.

[260] Refer to Sharḥ Nahj al-Balāghah, Ibn Abī l-Ḥadīd, vol. 1, p. 181; Vol. 12, p. 75; ar-Riyāḍ an-naḍra, vol. 2, p. 314; Wafayāt al-A'yān, vol. 3, p. 14; Ḥayāt al-ḥayawān al-kubrā, vol. 1, p. 80; Rabī' al-Abrār, Zamakhsharī, vol. 4, p. 13.

[261] In Sharḥ Nahj al-Balāghah by Ibn Abī l-Ḥadīd (vol. 12, p. 102) and Imām Shināsī (vol. 12, p. 243), 'Allāmah Amīnī discusses in the chapter "Nawādir al-Athar fi 'ilm 'Umar" under the title "Ijtihad of the Caliph in the Question of the Problems of the Qur'an." This chapter references several classical sources, including Sunan al-Dārimī, Tārīkh ibn Asākir, Sīrah of al-Jawzī, Tafsīr of Ibn Kathīr, Al-Itqān of Suyuṭī, Kanz al-'Ummāl, and others.

As reported by Sulaymān bin Yasār, the narration describes an incident involving a man named Ṣubaygh, who entered Madinah and began questioning the parallels in the Qur'an. Upon hearing this, Caliph 'Umar, who had anticipated this behavior, prepared a date palm branch, summoned Ṣubaygh, and asked, "Who are you?" Ṣubaygh replied, "I am 'Abdullāh Ṣubaygh." 'Umar then seized the branch and began beating him, declaring, "I am 'Abdullāh 'Umar!" He struck Ṣubaygh so severely that blood flowed from his head. Ṣubaygh eventually pleaded, "O Commander of the Faithful, it's enough; everything I had in my head is gone, and I can't find anything!"

Nāfī', the servant of 'Abdullāh, narrates that Ṣubaygh Iraqi had been raising questions about Qur'anic verses among the Muslim soldiers until he eventually arrived in Egypt. 'Amr ibn al-'Āṣ recognizing the potential trouble, sent him to 'Umar ibn al-Khaṭṭāb. Upon reading the letter from 'Amr, 'Umar asked where Ṣubaygh was, and when informed that he was at a residence, 'Umar warned that Ṣubaygh should not be allowed to leave, threatening severe punishment.

When Ṣubaygh was brought before him, 'Umar accused him of asking "new and innovative things." He then ordered fresh date palm branches and beat Ṣubaygh until he developed sores on his back. Afterward, 'Umar hit him again with the palm

tree leaves and left him. On a third occasion, when 'Umar summoned him for another beating, Subaygh, realizing the severity of the situation, said, "If you want to kill me, then kill me; and if you want to treat me, I swear to God that I have recovered and do not need treatment."

'Umar then allowed Subaygh to return to his residence but wrote to Abū Mūsā Asha'rī, instructing him not to let any Muslim associate with Subaygh. This social isolation deeply affected Şubaygh. Later, when Abū Mūsā wrote to 'Umar that Subaygh had repented, 'Umar granted permission for the Muslims to associate with him again.

262 Sharḥ Nahj al-Balāghah, Ibn Abī l-Ḥadīd, vol. 12, p. 44.

263 Al-Kashshāf, vol. 4, p. 566; Musnad Aḥmad, vol. 1, p. 48; Ṣaḥīḥ al-Bukhārī, vol. 6, p. 69; Ṣaḥīḥ Muslim, vol. 4, p. 190.

264 Da'āim al-Islām, vol. 2, p. 98; Ansāb al-Ashrāf, vol. 1, p. 450; Tārīkh Khulafā', pp. 73 and 74.

265 Al-Ṭabaqāt al-Kubrā, vol. 1, p. 107; Al-Sīrah al-Nabawīyah, vol. 1, p. 7; Ansāb al-Ashrāf, vol. 1, p. 449.

266 Tārīkh al-Ya'qūbī, vol. 2, p. 87; Al-Sīrah al- Nabawīyah, vol. 1, p. 191; Al-Ma'ārif, p. 141.

267 Al-Kashshāf, vol. 4, p. 566; Al-Durr al-Manthūr, vol. 6, p. 239.

268 Tafsīr al-Qummī, vol. 2, p. 375; Taqrīb al-Ma'ārif, p. 248; Majma' al-Bayān, vol. 10, p. 472.

269 Al-Irshād, vol. 1, pp. 56–59; Al-Maghāzī, by al-Wāqidī, vol. 2, p. 797; Al-Sīrah al-Nabawīyah, vol. 2, p. 398.

270 For information on the events of the Conquest of Mecca, refer to Al-Maghāzī, by al-Wāqidī, vol. 2, pp. 780–871; Al-Sīrah al-Nabawiyyah, vol. 2, pp. 397–437.

271 In Al-Sīrah al-Nabawiyyah by Najāḥ al-Ṭā'ī (old edition), vol. 2, p. 255, it states:
... و كانت عائشة و حفصة عينين لأبويهما في منزل رسول‌الله صلّى الله عليه و آله و سلّم في جميع القضايا
"... and Aishah and Hafsa were the eyes of their fathers in the household of the Messenger of Allah (peace and blessings be upon him) in all matters."

272 Majma' al-Bayān, vol. 10, p. 479.

273 For further details, refer to Al-Ṭabaqāt al-Kubrā, vol. 8, p. 65; Al-Istī'āb, vol. 4, p. 1811.

274 For additional information, refer to Al-Kāfī, vol. 3, pp. 251–253; Al-Kharā'ij wa al-Jarā'ih, vol. 1, p. 96; Imām Shināsī, vol. 13, pp. 68–73.

275 Waq'at al-Ṭaff, p. 214

276 Refer to Kitāb Sulaym, vol. 2, p. 586; Al-Saqīfah wa Fadak, p. 71; Al-Imāmah wa al-Sīāsah, vol. 1, p. 30; Al-Hidāya al-Kubrā, pp. 179 and 407; Al-Iḥtijāj, vol. 1, p. 83; Al-Milal wa al-Nihal by Al-Shahrastānī, vol. 1, p. 71, as cited by Naẓẓām; Al-Wāfī bi al-Wafāyāt, vol. 6, p. 15; Sharḥ Nahj al-Balāghah by Ibn Abī al-Ḥadīd, vol. 6, p. 48; Mīzān al-I'tidal, vol. 1, p. 139.

277 For information regarding the lack of repentance of the two Shaykhs (Abu Bakr and Umar), refer to Al-Kāfī, vol. 8, p. 246; Majma' al-Nurayn, p. 236; Madīnat Ma'ājiz al-A'immah al-Ithnā 'Ashar, vol. 2, p. 95; Al-Mawsū'a al-Kubrā 'an Fāṭimah al-Zahrā, vol. 20, p. 197.

278 Refer to Al-Luhūf, p. 100: Tadhkirat al-Khawāṣṣ, p. 227; Maqtal al-Ḥusayn by

Muqarram, p. 243; Maqtal al-Ḥusayn by Khwārizmī, vol. 2, p. 11; Al-Irshād, vol. 2, p. 97.